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THE
GEOMANCIE
of Maister Christo-
pher Cattan Gentleman.

With the Wheele of Pythagoras:

*A Booke no lesse pleasant and recreative,
then of a wittie inuention. to know all things
past, present, and to come.*

*Newly corrected, and enlarged, with many necessarie and
profitable additions.*

Translated out of French into our English tongue:
By Francis Sperry.



L O N D O N

*Printed by E. A. for Edward White, and are to be sold at
his Shop neere the little North doore of Saint Pauls
Church, at the Signe of the Gun.*

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Thom. Gasper

THE
GEORGE M. MOORE
OF MICHIGAN





To the Lord Nicot Lord of Bosnay, and
of Chesney, one of the Kinges Counsaile, and
Maister of the Requests of the Housholde.



Y good Lord, after the creation of thinges of
this world, & the stablishmēt of them in their
courses and places, God hauing made man
like vnto his owne semblance, and also mak-
ing him the beholder of this great work, by
and by he left vnto him so feruent a will and
desire, continually to search out thinges
that he could neuer be put from that desire,
by any difficultie or wearinesse, how hard or secret soeuer the
thinges that hee sought for were: and then perceiuing
himselfe to be provided of a spirit, which made him capable of
the vnderstanding of the workemanship of his God, hath inde-
uoured himselfe to search out thinges supernaturall, & aboue
him, and also the intelligence of those thinges which bee vnder
their powers. Wherefore hauing found by discourse that there
be foure Elements and soueraigne Princees, each one of them ha-
uing a seuerall quallitie, and being priuately in the other thinges
proper and domestick: and that by the coniunction of them, all
things do proceede, yet euerie one in his owne aspect and quali-
tie, whereby they be governed vnder one or other of these Prin-
ces, He hath at the beginning entred so farre, that he hath disco-
uered the essence, constitution, and mixture of the moste part of
things made, the proportions, conueiāces & differences of them,
& the being & progresse of the faculties thereof, to what effects
they do come, bringing forth the causes and reasons so manifest,
that they cannot be disproued. From this degree hee is mounted
vp to the knowledge of the Combination and number of the ce-
lestiall Orbes, the mouements and resolutions thereof, the pow-
ers and influences of the Planets and Starres, and the particuler
domination which each of them hath by it selfe ouer some of
these thinges inferiours: and finally, by the diuine capacitie and
comprehen-

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comprehension which is in him, presenting himselfe in his spirie euen all alike, and seeing that all which is inclosed in them, is so tempered by a correspondence of nature, that those thinges which be farre distant of quality, doe come altogether to make an vninterfall harmony and beautie of this great engine, hee hath comprehended the dignities established amongst thinges, and the dominations and seruitudes, which God by his meruailous wisdome hath ordained frō their very creation, & hath brought together & placed in their state, the causes & combination thereof so farre, that by wisdome and naturall magicke he hath comprehended them. Now being so prouident and curious of his life (as it is daily seene) he applyeth all his indeuour to these commodities and vsages. Sometime discoursing vpon the pure and simple working of the Stars, sometime applying them to the science which may be vnder each of these foure Elements, as, *Piromancie, Aeromancie, Hydromancie, and Geomancie*. Sometime with *Astralogie* it selfe, comming so neare vnto himselfe as may be by the Phylsophying vpon the compilation, lines and proportion of the handes, or of the body and visage. From whence proceedeth *Chiromancie, Metroposcopie, & Physiognomie*, & vsing in al these the reasons most euident & profound of nature, vpon the true princes or principles that he may possible, and such as one may reasonably say (that if the effect of the causes which be wrought for, do take no place) it is not the fault of the worker, but an act of the plaine diuine puissance, dispensing those prosperous causes, to bring effects which bee attributed vnto them naturall and proper: the professions of the *Pythoists, Sorcerers, Soothsaiers, Wisards, Diuiners* by the bowels of beastes, *Witches, Prophets, Inuocations, false Prophets*, and others of that rabble, of whome the writers as well diuine as prophane, doe often times make mention in many and sundrie waies, neither the profession of that old Woman of *Bologna* in *Italie*, of whome your honor hath many times heard spoken of, which gaue answer of things past, and of thinges to come, by the sundrie moouing of foure paire of tongues. For all these be so vaine and false, that their great abuse is quite contrarie vnto our Christian Religion: and for that cause not onely banished, but also abhominable with great curses and paines. But as for the other afore spoken

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ken of, they consist either in things so generall, that there is not thing created, but it hath something of them, and they do practise in something, they doe present as the foure first be, or else in particulars or partes deuided, and go no further then to the parte which the cause requireth, as ye see by the two last, and therefore they doe neuer passe farre from the contemplation of the nature of the thinges created, such as it hath pleased God the maker to giue vnto them: which thing hath berne so well receiued and esteemed by many old and young excellent personages that they haue thought good to imploy their time, and take the paines to leaue vnto vs in writing, those things which they haue found scattered here & there, and that which they haue mended by their studie, as touching *Geomancie*, which lay long time obscure and vnperfite, by the ignorance & rashnesse of those, which hauing no experience of *Astrologie*, enterprised by their stoutnesse to meddle therein: but amongst all other *Christopher Catian* a Gentleman (& man of armes in the Champion Countrie of the Lord *Thais* departed) being wise, and practised in the Sciences which belong thereunto, hath brought & put it into her perfection: At least wise, he hath come so neare to the touchstone thereof, that as yet all his doings prosper: which hath giuen mee occasion to desire the same by a Booke thereof giuen vnto me by a friend of mine, to ouer-looke from the one end vnto the other, and to publish the same, and to put it into mens handes, & by this meanes, in matters of earnest to giue occasion of honest pastimes, pleasure, & recreation. And I had done this long time ere now, had it not been through the ignorance in this Arte which was in him that tooke the Coppy at my handes: by meanes of whose ignorance there were a thousand faults. Which to amend, and as much as in me was possible to pluck out, I had as much or more paine then if I had inuented and disposed the worke it selfe.

But neuerthelesse, I haue done what I can to the vtmost of my power, to take away the faultes, and to restore it to the former estate, & haue also added therunto many figures as touching *Astrologie*, seruing much to the matter, and haue brought it into a language more easie to bee vnderstood

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then the first Coppy was, wherein it was verie obscure, in many places difficult and maymed, and more Italian then French, by reason that the Author thereof was of that nation, and spake Italian, and but little practized in our French.

But now my Lord, the worke being such, that it dedicateth it selfe to you, to be the man which doe alwaies, and haue soundly & well taken the end, vsage, profit, & commoditie of the sciences and knowledges, & of those whereof this worke recyteth: and that you being in Italic and Spaine, haue had a particuler affection to the haunt and company of sundrie learned and excellent persons which professed the same, I thought it good to put it vnder your name, and to doe the like which the Author himselfe would haue done, if he had bene aliue, and knowne you: that is, to present it to you, and put it vnder your tuition, being assured, that it shall be well receiued of you, and that you will accompt it amongst the number of those which haue obtained the reputation of good and excellent Authors in those thinges they haue written of. And thus I end, praying God to keepe you, and giue you his grace, and vnto me your Seruant.

Amen.

The



The Epistle to the Reader.



Entle Reader, It is not needefull to giue vnto you any more expresse the vnderstanding of the wittie, ingenious, and suttletie of this Science: for of it selfe it is associated with such a gentlenesse of spirit, that no man can attaine vnto it, vnlesse he bee of a good birth, and which is not of gentle heart. For, things gentle, pretious and lightsome, cannot bee desired but of gentle courages, which giue me occasion greatly to commend Fortune, which hath bene so fauourable vnto me, to take me, presented vnto her by a friend of mine, as a worthy subiect to haue the meane how to put in euidence the inclination which I do so much beare vnto things worthy, and of valour to doe pleasure and seruice to all persons of good spirits, and desirous of the thinges vnto them correspondent.

And although that I be one of the least of those, whome a studious man might giue report of, for such a good thing as this worke doth present me for, I am sure of heart and will of each man of good spirit, which is the cause to incourage me in other workes which bee in my hands: which thinges be requisite for men of my profession. For as for my heart, it is so good and affectionated to all such persons, that it is not possible to be more, the which I hope to make you so perfectly vnderstand by the labour and trauell which I haue taken in this worke, besides the inuention of the Author, that none (as I thinke) after the vnderstanding and reading thereof will bee discontent to confesse that I haue giuen him occasion to be bound perpetually vnto mee for this my labour.

The manner how to practise Geomancie.

NOW as to those things which doe touch the practise of Geomancie (for the speculation thereof is perfectly treated

ted of in the first booke of this worke, is very easie, knowing that in the second Booke bee contained the twelue houses of the Zodiacke, the declaration whereof is declared at large in the eight and thirtie Chapter of the first Booke, euery one whereof containeth the questions and demands which may be ordinarily required, and may be propounded in all thinges doubtfull and vncertaine. If therefore after that the figure hath bene made according to thy demand, thou wouldest knowe whether it shall come to good effect or not, you must first seeke out the house, and the number in the order of the demandes where thy question standeth and is contained. Then keeping the two numbers in your minde, the one of the house, and the other of the demandes, haue recourse vnto the figure formed of twelue figures, two witnesses and a Iudge: and taking the first (according to the order and course which shall bee tolde you in the first Booke) you shall examine according as ye shall finde in the first house the thinges making to your demand, be they good or ill: and so shall ye do of all the other figures, each one according to his house, order and degree. Afterwardes you shall looke to the generall rules of this Arte contained in the third Booke, by the which, with the knowledge and practise which you may haue of *Astrologie*, and thy owne good wit, thou mayest iudge the saide figure, and so shall you knowe this Science.

An abridgement of the signification of the twelue houses of the Zodiack.

But forasmuch as the discourse of these houses, contained in the second house is verie long, For the easier keeping of them in memorie, I thought it good here to abridge them to you, after the manner of *Astronomers*, and the *Mathematicall Professors* of the Iudiciall *Horoscope* and *Astrologie*.

The first house.

The first house is commonly called the *Horoscope* or *Angle of the Orient*, and his ascendant signifieth all the beginnings

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beginnings of life, and of all workes.

The second house.

The second house is the succedent of the Angle of the Orient, and signifieth substance, traffickes, ritches, and other thinges necessarie for the life.

The third house.

The third, which is the Cadent from the Angle of the Orient signifieth, brothers, Sisters, Cousins, Kinsfolkes, and associates, Iudges and Prelates.

The fourth house.

The fourth called the Angle of the earth, or the septentrionall, hath significations of Fathers and Mothers, possessions, Heretages, houses, treasures hid, and things secret.

The fifth house.

The fifth, which is the succedent of the Angle of the septentrional, otherwise called the good fortun, signifieth infants, daughters, Nephews, and their inclination, messages embassages, and profit of Heritages.

The sixth house.

The sixth, which is the Cadent from the Angle of the septentrionall, called the ill fortune, signifies banishments, bondages, sicknesses, false accusations & witnesses.

The seventh house.

The seventh, called the Angle of the Occident, signifieth mariages, weddings, women, quarrelles, warres, and things lost.

The eighth house.

The eighth, which is the succedent from the Angle of the Occident, otherwise called the house of death, signifieth heauinesse, sadnesse, enemies, long torments, imprisonment, and the qualitie of death.

The ninth house.

The ninth, which is the Cadent from the Angle of the Occident, otherwise called the house of God, signifieth, voyages, nauigations, faith, Religions. ceremonies, ciuinations, dreames, wonders, and tokens of Gods wrath.

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The tenth house.

The tenth, called the heart of Heauen, or the Meridional Angle, signifieth honours, dignities, & governments of Kings, and of great Lords.

The eleuenth house.

The eleuenth, which is the succedent of the Angle, meridional, otherwise called the good Angell, signifieth amitie, company, good adventures, fauour, aide and succour.

The twelfth house.

The twelfth, which is the Cadent of the succedent of the Meridional Angle, otherwise called the euill spirit, signifieth, secret enemies, prisons, captiues, vengeances, treasons, deceites, horses to be solde, and the end of a person.

An aduertisement.

These be the significations and properties, which the twelue houses of heauen haue; which I thought good here to shew vnto you brieflie, to the end that you may the more easily comprehend them, and keepe them in your minde, and that you may quickly knowe, in which of the houses the question that is propounded to you is contained, to the end to haue a present resolution: not that I would thereby that you should say, and inferre, or affirme, to stay vpon this as a thing certaine and vndoubted. For, to beleue so, and to giue too much confidence therein, or, if the things come to passe, as the figure doth shew, (for it cannot be, but in so many demaundes; some of them will come to effect) to make it as it were a consequent, it were an error, and directly against the first cōmaundement of God, by whom all superstitious and vndescreet obseruations bee forbidden, & to him appertaineth all honour & glorie, who can, when it pleaseth him, dispose, change, and alter the effects of things prosperous: whereupon this Science, and Arte, was founded, as the Authour of this worke hath protested in many places, that in making this worke, his intent was to none other purpose, but by things writie & wel spirited, to giue pleasure & recreation to the studious and louers of this

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this Arte and Science. And amongst other (*Monsieur de Thais* departed) his Lord and Maister verie desirous, and expert in this Arte, with a large argument to open & sharpen a good spirite, and exercise the Science of Astrologie & other Sciences therunto belonging: & by these means to know the secret forces, properties, effectes, and vertues of things of nature, to be so variable and diuers, as they be subiect to diuers and variable Starres and images celestially. And how, by the diuers natures and influences which the Planets and Starres haue with their lights (meaning the celestially moouing) do cause in these inferiour things, which bee particularly vnder their dominion, particular vertues, some one more then another, be they humane, terrene, aquaticall, or aerie. But some of them do abound with secret vertues and properties, by the influence of sundry starres, which be of more greater effect & strength, when that the elemental qualities of these things be not repugnant or contrary against them.

And to the end that ye may the better vnderstand this reason, I will giue you examples of all the Planets in their order and degrees, Touching the properties and vertues which they do giue into sundry things here in earth, more then vnto others. An example.

First we see by common experience before our eyes, that the *Lasper stone* by force of the Planet *Saturne*, hath vertue to mitigate *Kernels* of the flesh, and to stanch bloud, coming at the nose, or at any other part of the body of man. Lasper stone. h

By the influence of the Planet *Iupiter*, the *Iacinth stone* hath property to defend against thundering: wherefore those which haue heretofore written, do say, that it is good that a man do beare it about him. Iacinth. 4

Likewise the *Corrall* and the *Calcedony* be of like effect, which commeth to them by the particular influence of *Iupiter* and *Venus*. *Iupiter* giueth also vertue to *Sage*, to withstand the *Palsy*. Corrall. Calcedony. 2
Sage. 2
Eagle.

Some write, that the *Eagle* is subiect to the *Sunne*, and some say to *Iupiter*: and from *Iupiter* he hath this property, o 2

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Iacinct

4 2

ty, that he is neuer hurt by thunder, but by the influence of the Sunne she hath a meruailous propertie, which is, to be Lady of all other birdes, and to be feared of them, and to haue more clearer sight then any other bird: yea the feathers of the Eagle doe eat and consume the feathers of other birdes, if they be mixed together. The *Iacinct* by the influence of the Sunne, vnto whom she is particularly subiect, and to *Iupiter* likewise, hath this propertie, that if a man beare it about him, and that it do neuer so little touch the flesh, it preferueth against all venome, and against all euill vapours and corruptions of the ayre, and dooth also comfort the heart and the spirit: and further, maketh persons verie amiable and well willing. The properties of *Mirabolan* be infinite, they conserue and preferue the life of all those which doe oftentimes eat therof; they prolong youth and strengthen the spirits and senses of man, and giue good memorie, comfort the stomacke, and lighten the heart: all these vertues and properties come by the influence of *Iupiter*, and *Mercurie*, as many wise and learned men haue written. The vertue of *Celidone* and *Mastick*, by the nature which they haue of *Iupiter* and *Mars*, purge the humour melancholike, or else by the Starre called the Lyons heart, or Starre Royall. The *Topas* and the *Truffle*, haue power of Chastitie, and to subdue the flesh, and to make them lightsome which bearethē; & this vertue they haue by the nature of *Mars* & *Venus*, or of the Starre called *Alphera*, or Crowne septentrionall. The *Amatist*, and the hearbe called *Astrologia* or *Sarafina*, haue force to make faire colour, & quicken the spirit of them which beare them, & they also driue away wicked spirits: and this their vertue commeth of the nature of *Iupiter* & *Mars*, or of the star called the *Scorpions heart*. The *Saffron* hath power for to quicken the spirits and the vertue thereof peirceth by and by to the heart, prouoking laughter and merines: and they say, that these properties come by the influence of the sun vnto whome it is subiect, from whom shee is ayded by his subtil nature, bright and sweete smelling. The *Mirre*, *En-*
cence,

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cence, Balme, Aloes and Spikenard, be subiect vnto the Sun. It is further said, that Golde, by the nature which he hath of the Sunne, hath a vertue to comforte and lightsome the heart, and is also shining: also the Sunne giueh vertue to the Carbuncle to shine by night, and to be a remedie against venome: Whosoever touch the hearbe called *Piony*, that which is the male, he shall be defended from the falling sicknesse, which cometh by the influence of the Sunne, vnto whom this hearb is Subiect, by the vertue which the Sunne hath in Ginger, if it be eaten in meate, it is good against the weakenesse of the stomack and vomiting. Those beasts which be subiect to the Sunne, and take vertue ordinarily from him, be commonly villanous and angrie, desiring Lordship, and to haue dominion ouer others: amongst whom the Lyon is more then the others, the Cockedril, & the Bull. And as one starre hath more influence then another vpon any beast or other thing, so hath that thing, receiuing that influence, more excellencie then the other things or Beasts subiect vnto that Planet.

And marke, how commeth it that the Lyon feareth, and flieth from a Cocke, and yet both subiect vnto the Sunne? There is also a kinde of a Iacinct called the Crisolite, & is like vnto a greenish colour, and hath his vertue, partlie of the Sunne: wherefore it is good against stensie and the melancholic humor, & against all fantasies and wicked sights. The stone which is in the Eagles neast, amongst the other vertues, it is maruelous good for the trauel of women, if that in their trauel they be touched therewith, which commeth by the vertue of *Venus* & *Luna*. *Rafis* saith, that he prooued it, and *Plinie*, and all other writers say, that the stone Agatte by the dominion which it hath of Mercury helpeth the sight of them which beare it, and maketh them speake wel & deliberately, & it is also good against poison.

And Mercury for the influence which he giueh vnto some beastes which be vnder his dominion, as Dogs, Apes, Foxes, and such other beasts, they be meruailous subtil & wilye. The Moone giueh such vertue to the stone, which

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Selenant,

is found in Arabia called the *Selenite*, of the which, both *Plinie* & *Solon* do speak, that within the body of this stone the Moone sheweth her selfe, & increaseth & decreaseth according to the course of the heauen. The Cats also haue this property by the subiection that the Moone hath ouer them, that their eie-brows do increase or decrease each day according to the course of the Moone & her aspects, which thing is dayly seen to him that listeth to see the experience therof. The Moone hath like dominion ouer many things and especially things white, and green, and of metall'es, ouer siluer: and for this cause the trees, in the increase and decrease of the Moone, to shead out, and also restrain their force or humor: also all Birds which liue in riuers and wattrie places be subiect vnto the Moone. And likewise the Camelion, whose property is, to change and alter her colour, according vnto the thing that is next vnto it. There be many other properties very great and maruelous, and many excellent qualities, which the Planets & principall Starres, being in the Circles of Heauen, do giue & dispose vnto the inferiour things in order, by the wil of GOD the creator, which we may speake of, and recite (after the great Authors: of the which I haue taken these, *Pliny*, *Aristotle*, *Albert the great*, *Soline*, *Mela*, *Strabon*, *Elian*, and others, as well auntient, as for our time, which haue written as well of the nature of things as of Regions, and of the scituations of places) but that I feare wee should stay too long ouer this matter. Also the auntient Philosophers and Astrologians considering the diuers and contrary effects of these influences, which the Planets and Starres doe cause in things of nature by the moouement & course, haue giuen vnto them diuers qualities, & likewise enmity and friendship amongst themselves on such wise, that δ and ζ be enemies to ϵ : χ & ϕ be friends: \odot and \odot likewise, all the other Planets be friends vnto ν : δ only excepted, which is enemy vnto all, but onely to ϕ : χ and ζ be friends with \odot : and his enemies are δ , ϕ , and \odot : ν is friend vnto al sauing to ϵ : this is the enmity & friendship which is amongst the Planets,

and

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and that is the cause why there is discord or accord in the figures of *Geomaney*, which obtain & haue signification, as is largely shewed by al this Book: which thing being thus, we must of necessity conclude & say, that those things that be vnder the order and gouernment of these starres or Planets, must by naturall inclination be friendes or foes vnto those that be vnder subiection of another Planet or Signe, or Constellation, according to the conformitie or enmitie which is betwene the Starres gouerning those things. And this enmitie is greater & more stronger when between the natures and qualities of the Planets to whom they be subiect, there is a great repugnancie. And contrariwise, the amitie is the better, when the conformity is great amongst the Planets: all which thing extendeth aswell vnto man as beast. True it is, that men being of a francke and liberall will, although they feelee in themselves this repugnance and inclination, they may by grace withstand it. But Beastes which be deprived & exempted out of this priuiledge, they yeeld themselves to be gouerned by the naturall inclination, and put the same in effect as much as they can: and the like do herbes & plants. As touching the amitie and good will which is amongst men, the Astrologians doe say, yea *Ptolomy* their Prince, that those men, which in the time of their natiuitie haue one very signe for their ascendent, shal willingly loue together. And likewise those which haue \odot and ♂ in one signe wil loue together. They further say, that those which haue one very signe for governor in their natiuitie: that ingendreth between them a naturall loue, and conformitie of nature. And although that this be one verie Planet; it is also sufficient if there were two, so that they were friends, & not foes, or els be in one good aspect: which thing you may know, in making the figure of the natiuitie of the one and of the other. And this also maketh much to their conformitie, that is, if that the parte of Fortune bee in one Signe or House, and that the House or Signe where \odot shalbe in the natiuitie of the one, be in good aspect to the other: for according as they haue more or lesse of these conditions,

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ditions, so shall the the naturall loue be more or lesse that
shal be between thē: which is the cause that a. men hauing
to do in one very matter, the one wil beare great loue & af-
fection to the other, & cōtrariwise the other will hate him
& yet no cause why between thē: which thing may come,
for that in their natiuities their signes ascendants were cō-
trarie in qualty, & of contrarie triplicitie, and the planets
Lords of their natiuities, cōtraries & enemies as ☉ & ♀ in ♈
& diuers signs, & that they of the one natiuitie behold the
other by an ill aspect: for these things & others which we
cā declare, are the cause that one mā seeing another in plea-
sure or hie displeasure (as it appears in seeing two mē play,
dispute or fight together) that then a man being no more
bōnden to the one thē to the other, neither knowing who
they be standing by, will be more affectionated to the one
then to the other. Here behold (gentle Reader) what I haue
said of the vertues & properties which the influence of the
stars do giue to the inferior things: to giue, yea to vnderstand
how much Astrologie is to be praised, & consequently her
daughter which is Geomancy, if it be well taken & vnder-
stood, and practised to the verie purpose and end that it
was inuented in olde time: & by this meanes how be those
to be reiected which esteeme not this affinitie & influence
which the superior lights cast to the inferior things in them
selues, not considering the law of nature which they feele,
& continually do proue worthy by this meanes, to bee vt-
terly deprived of al light, for so much as al this doth but ad-
monish vs of God, & of the immortalitie of soules. For it cā-
not be, but that the vnderstanding of man must think, that
there is some providēce which gouerns all things when it
hath respect to the ordained courtes & the lawes of these
great Orbes & Stars, and which beleueth not that those
influences, forces, and effects and properties, cannot be, nor
stand casually, or by any other force then by the diuine pro-
vidence. To conclude, I desire you to hold me excused, if I
haue stayed too long for the thing it selfe doth so require,
for the more ample declaration of this Science.

The Preface of the Author vnto the Reader.



His present Booke of Geomancie, is to know and vnderstand (by way of direction and pastime) all things vncertaine, present, past & to come: & vpon them to giue counsaile and take counsaile in the examining of the figure well and diligently, which hath beene made vpon each demaund that hath beene made, following the rules which wee will put hereafter. We will therefore now deuide this worke into three Bookes,

In the first whereof shall be onely treated, of the nature and qualitie of this Arte, and for what intent and profitie was inuented in the olde time, and vnto what part of Philosophie it may be attributed, and how it must be formed and practised.

In the second booke shall be treated of the twelue houses of heauen, and what significations the figures haue in them, with other discourses appertaining to the said houses.

In the third shall be shewed the manner how to iudge the figures, following the demaunds & questions for the which they were made. And we will put some figures for the example and manner how to practise this Arte, which haue bene made and iudged by vs for the time that wee were desired & prayed to make them, by some of our maisters & friends.

And so, he that wil in way of pastime & recreatiō giue himself to the knowledge of this science, may thereby more easie cōprehend the same, then if they were treated of in a booke,

But if there be any person of so peruerse & corrupt iudgement which wil say, that this Science is ill, and for that cause ought to be prohibited, forbidden, & reiected from amongst men as a thing pernicious and damnable, and treating of diuination, I desire him not to iudge so lightly of Sciences (which I call not foolishly and rashly) before that hee haue first read ouer this worke, and then (as I thinke) hee shall know his fault: for this Science is. no Arte of Inchantrie, as some may suppose it to bee, or of diuination,

of diuination, which is made by Diabolike inuocation, but it is a part of naturall Magicke called of many worthie men, the daughter of Astrologie, and the abreuiation thereof. And *S. Thomas of Aquine* himselfe, a Doctour of the church of no small estimation, saith in his *Quolibet*, that it may bee admitted, because it doth participate with Astrologie, and is called her daughter. And at the prayer and request of my Lord *Thais*, a great fauourer of this Science, being his souldier and seruant: to doe him pleasure, compiled this worke for his purpose, or for him to bestow at his pleasure. Not for that I would that he or any other should giue credit vnto it, as vnto an vndoubted certaintie, but to giue vnto good spirits an argument to pastime and recreation in matters of earnest: and it cannot bee practised but with diligence of spirit, and no small inuention, for the Science of Astrologie, and others which are treated of in the same, and those which will meddle with this Arte, must haue some light in them. To conclude, I hope (by the helpe of God) that shortly after that this worke is ended, I will set out two other, the one of Physiognomie, and the other of Chiromancie, alwaies to giue some occasion to the wittie spirits, to be exercised in something courteous and gentle.

But as touching *Geomancie*, amongst all those which haue written thereof, as the *Indians*, *Chaldeans*, *Hebrewes*, *Arabians*, *Greekes*, *Egyptians*, and *Latines*, I finde none which be of importance but three, which be amongst men at this day: one made by the *Indians* beginning thus, *Estimauerunt Indi*, the other by the *Hebrewes* beginning thus, *Ha uenestse*, and the third made by a Latine Author named *Biribolomew de Pine*. In fine (gentle Reader) if you finde any fautes in this my Booke. I pray you thinke that we be all but men, and thereby may erre: and that in long workes as this is. The which (if I may franckly speake it) is a little too high for my capacitie, being but little practised in good Sciences, due and requisite vnto him which would treat of this Arte: but hold me excused, if it so please you, and thus farwell (Gentle Reader) and God haue you in keeping.



THE
Geomancie of Maister Christopher
Cattan Gentleman.

The first Booke.

What Geomancie is, and wherefore it is so called.

Chap. I



Geomancie is a Science and art which consisteth of points, prickes, and lines, made in steade of the foure Elements, and of the starres and Planets of Heauen, called the Science of the Earth, because in times past it was made on it as we will heereafter declare. And thus euerie pricketh signifieth a Starre, and euerie line an Element, and euerie figure the foure quarters of the world, that is to say, the East, West, South, and North, wherefore it is easie to know that Geomancie is none other thing but Astrologie, and a third meane, that is to say, participating of two, which is Alquemy. Geomancy is called Gy a Greek word, which signifieth earth: and Mancie, which is to say knowledge. By defining it more properly, it is deriued of Gyos and Magos, which signifieth knowledge of earthly things, by the power of 8 superioꝝ bodies, of the foure Elements, the seauen planets, and of the twelue signes of heauen. And this Arte may be made vpon the Earth, or in white Paper, or vpon any other thing, whereon it may commodiously be done, so that the prickes and lines may be knowne.

Of the being, essence, and nature of this Arte, and end thereof.

The nature of this Arte and his essence, is none other thing, but the cogitation of the heart of the person, and the will to know the thing uncertaine: or to tell more truer, it is the proper and naturall meoing of the bodies superiall and celestiall. As to the end and intention thereof, it is to take counsell and aduise, as well of things publicke as priuate, and the profit which cometh thereof, is to know and to haue vnderstanding of things doubtful and uncertaine. For of things certaine there needeth not any doubt, question or demand. This Arte is also (as we haue already touched) put and numbred amongst the parts of Philosophie: for Philosophie is none other thing but a knowledge and loue of Science, and therefore it is not to bee dispised or relected, as some ignorant bul-headed and rash men will say, and stand fast. For as Aristotle saith, *Omnibus scientia est degenera bonorum*, that is, All knowledge is of the number of good things: and this was inuented to know vpon a suddain, all things, past, present and to come, because that by Astrology things cannot bee knowne and vnderstood, but with great paine and difficultie, and long space of time, as well for the instruments which be requisite thereunto, as the Astrolobe the Quadrant or Dyall, and a great number of bookes, which by the want and lacke of the sunne many times darkned, and not casting his beames vpon the earth, by reason of the exhalations and vapors thereof which hinder his light, besides the difficultie and labour to reckon the houres, minutes and points. But as for this Science it needs not so much pain, nor to search so many things on such wise, that at what time or houre a man wil be may practise this Arte, wherefore it is called the Daughter of Astrologie. The beginning and originall of this Arte came from the Indians, which found it before the world was crowned, as yee may perceiue by a booke alleadged here before, which becometh thus, *Estimauerunt Indii*. This Arte may be practised whensoever that a man will, according to the demand that is made, be it night or day, faire weather or foule, raine or winde: and ye must note, that for the question or demand that you worke this Arte, the

the figure must bee made but one time : but fearing the figure , and so getting the iudgement which was first made (if any fault be found in the demand , or in the said figure) then make another in another soyle and manner , and iudge the second time according as ye shall finde your figure.

Of the instrument of this Arte, and of the maner
how to make it. Chap. 3

The instrument of this Arte is a penne, Inke and Paper, or a boord wel shaven, and a little bodkin or punchin, or else vpon the ground in dust, or sand wel purged and made cleane, with a little sticke, which is the verie manner which was vsed in the olde time, befoze that Inke and Paper were inuented by the Chaldeans, Persians, Hebrewes and Egyptians, whereof that Arte vnto this day holdeth the name, and is called (as wee saide befoze) Geomancie. But now the best way for to practise the same, is, with Penne, Inke, and Paper, for to worke it with fingers, Beanes or other graines is the manner of the curlihanes of Bolognia, when they would know newes of their friends absent, and as yet it is vsed throughout all Italie, which manner doth not please me, neither is that way so certaine as the other. Whereouer, ye must note, that when the workeman, to frame his figure dooth make pyckes, hee must soyme sourse, the first lines of pyckes like vnto the foure fingers of the left hand, without counting the pyckes, so that at the least there be to the number of foureteene pyckes in euery finger: the first line thereof must be sufficient large, like vnto the first finger, called Index, the second line more larger, in fashion of the second finger called Medius: the third line more shorter, like vnto the finger called Medicus: and the fourth line lesser then any of the other, like vnto the little finger called Auricularis: and thus frame all your other lines of pyckes vnto the number of sixteene: and hee must not lay his hand vpon the Paper or Table, earth or sand, (which of these soeuer it please him to worke by) till that hee hath made the sixteene lines, alwaies pondering in his heart, mouing his hand, the question wherefoze he maketh the figure. Ye must for

ther vnderstand, that the first line is attributed vnto the Fire, the second vnto the Ayre, the third to the Water, and the fourth to the Earth. And also, that all these prickes signifie one Starre of the firmament, and al these lines one Element, and the soure first lines the first Element, which is the Fire, the second soure the second Element, which is the Ayre, the third soure lines the third Element, which is the Water, and the soure last lines the fourth Element, which is the Earth. And furthermore, the said lines be attributed the one to the Orient, another to the South, another to the North, and another to the West, in manner and forme as followeth :

Fire	{	Fire	1. line	} 1 figure
		Ayre	.....	2. line
		Water	.....	3. line
		Earth	.....	4. line
Ayre	{	Fire	1. line	} 2 figure
		Ayre	.....	2. line
		Water	.....	3. line
		Earth	.....	4. line
Water	{	Fire	1. line	} 3 figure
		Ayre	.....	2. line
		Water	.....	3. line
		Earth	.....	4. line
Earth	{	Fire	1. line	} 4 figure
		Ayre	.....	2. line
		Water	.....	3. line
		Earth	.....	4. line

By

By this example you must learne to frame them like vnto
Starres if ye will, but it needes not.

Fire	{	Fire	1 line	} 1 figure
		Aire	.....	2 line
		Water	.....	3 line
		Earth	.....	4 line

Aire	{	Fire	1 line	} 2 figure
		Aire	.....	2 line
		Water	.....	3 line
		Earth	.....	4 line

Water	{	Fire	1 line	} 3 figure
		Aire	.....	2 line
		Water	.....	3 line
		Earth	.....	4 line

Earth	{	Fire	1 line	} 4 figure
		Aire	.....	2 line
		Water	.....	3 line
		Earth	.....	4 line

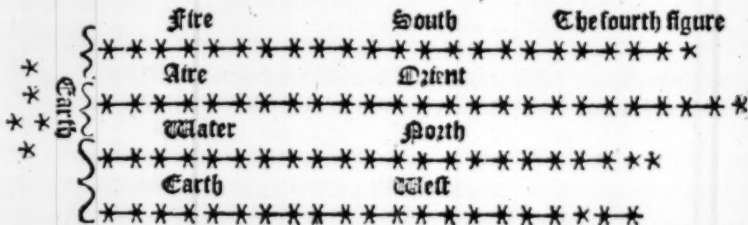
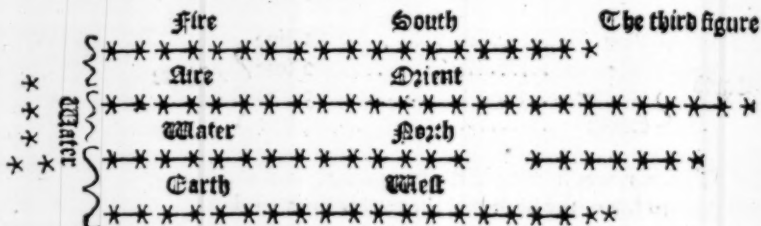
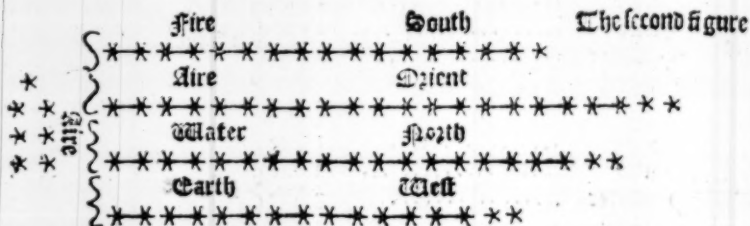
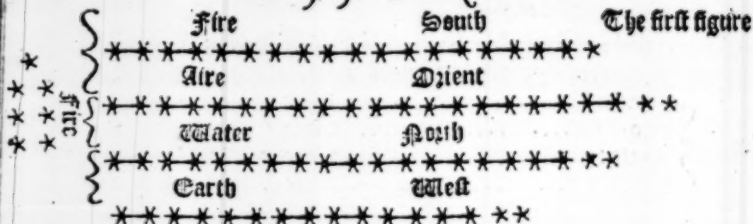
The manner how to ioine the prickes, and of them
to forme the figures of the twelue lines, and
how they be appropriated vnto the
four partes of the world.

Cap. 4

After that the 16. lines of prickes haue bin made, you must
take the prickes two vnto two, ioyning them together
with a stroke of your penne. And when you come to the end of
the line, if the last prickes be euen, so let them there remaine,
and if there be but one, let it so stand one alone. without anie
stroke of your penne betweene the two last in anie line, if they
so remaine euen, or else to the one that is fortun'd to stand a-
lone at the end of any line, as appeareth by this example fol-
lowing.

Fire

The first Booke



The Indians, Chaldeans, Hebrewes, Arabians, Egyptians with a part of the Greekes and Latines, doe erect their figures in manner heere aboue shewed, because that those Nations doe reade contrarie vnto vs, although that on the contrarie wise they may erect and assemble the saide prickes, as ye may see by the example following, which is a new inuented manner to worke this Art, and many at this day vse it as the better and easier way, but yet the other is good, wherefore each man may make the figure as he listeth, either on the right hand or on the left hand, so all cometh vnto one purpose, without any difficultie either of the one or of the other. Here followeth an example.



The manner to frame this Arte, and giue to each place his name. Chap. 5

After that you haue set your prickes into lines, and thereof drawne out & formed the figures as we haue shewed vnto you: you must take and set the soure first lines of the first figure, and set them aside, and this is called the first figure: then must you take the second of the other second soure lines, and set them by the first, and so haue ye then two figures, companions and sisters, and then shall ye draw the third figure of the other soure lines consequently following, & put that a part, and that is called the third figure, and finally, you shall take of the other soure last lines, the fourth figure which shall be called the fourth Mother, and set that by the other three, & so shall the third and fourth be companions and Sisters, as ye shall hereafter see: but aboue all things take good respect to place the first wel, to make

the other to follow after, and you shall put it on the right hand, according to this example following,

	Earth	Water	Aire	Fire	
	4	3	2	1	
	*	*	*	*	
The left	*	*	*	*	The right
hand	*	*	*	*	hand
	*	*	*	*	
	West	South	Orient	South	

These four figures be called the Mothers, whereof the first is attributed to the Fire, the second to the Aire, & third to the Water, the fourth to the Earth. Of these four mothers be ingendered four daughters, the first daughter by taking the uppermost row successively of prickes (from a to b) of the said four mothers, and if they stand even (as thus ..) or odd (as thus .) so place them in the first place or house. The second daughter is ingendered by taking in like order the next row of prickes (of the said four mothers) as from c. to d. and as they shall stand even or odd (as aforesaid) to set or place them in the first house. The third daughter is likewise formed by taking the third row of prickes, as from e to f. and as they be found even or odd, so place them in the seventh house. The fourth and last daughter is also formed by taking the fourth or last row of prickes as from g to h of the said four mothers, and as they shall be found even or odd, so place them in the eighth place or house: and so of the four first figures, commonly called the four first mothers, be made four daughters, as yee shall see by this example: on the right hand whereof be the four mothers, and the left hand four Daughters, as hereafter followeth.

the

of Geomancy.

9

Daughters

Mothers

the left hand	8	7	6	5	4	3	2	1	the right hand
	*	*	*	*	b	*	*	*	a
	*	*	*	*	d	*	*	*	c
	*	*	*	*	f	*	*	*	e
	*	*	*	*	h	*	*	*	g
	earth.	water	Aire	Fire.	earth	water	Aire	Fire.	
	West	north.	East	South	West.	North	East	South	

Of the signification of the Mothers and of the Daughters,
and how Nephews be ingendered of them.

Chap. 6

The figures, as well the Mothers as the Daughters, haue such signification as we haue already written: but yet when they be set in the houses, (as it shall bee declared in the second booke) they haue other significations then wee haue yet spoken of, but heereafter shall bee treated thereof, on such wise, that the figure which is set for the South, or that which is set for the east, shall haue another importance according vnto the rule which I will place heereafter. And now therefore that I haue shewed you how to forme the Mothers & daughters, and their qualities, now resteth it to declare the making of the Nephewes with their qualities. Therefore to forme them you must first take the first prickles of the first and second figures, and right vnder them, if the prickles be euen, make two prickles, and if it be od, make but one, and so consequently from the second line of the two figures, and of the third and fourth to you shall doe as much of the third and fourth figures, also: me: the tenth figure, as ye did of the first and second, to forme the ninth figure: and the like shall yee doe of the other lines and figures, to frame the eleuenth and twelfth figures: and so the Mothers, Daughters, and Nephewes will make such a figure as you shall see here by example.

the left hand	8	7	6	5	4	3	2	1	the right hand
	* *	* *	* *	*	*	*	*	*	
	* *	* *	* *	*	*	*	* *	* *	
	* *	*	*	*	* *	*	* *	* *	
		* *	*	*	*	* *	* *	* *	
	12		11		10		9		
	* *		*		* *		* *		
	* *		*		* *		* *		
	*		* *		*		* *		
	*		* *		*		* *		
	Earth		Water		Aire		Fire		
	West		North.		Orient.		South		

How to frame the Witnesses and the Iudge.

Chap. 7

These twelue figures formed and made (as wee haue here shewed to you) now comes the question how to make the two witnesses, and the Iudge out of them, to haue a certaine resolution, sentence, and stay vpon the question propounded, and of the difference thereof. Of the which two Witnesses, that on the right hand engendered of the ninth & tenth figures and that of the left hand counteth of the 11. and 12. figures, & they must be made and formed in maner and forme as the nephewes were: and if the last prick be even, you must put them even, and if they be odde, you must put them odde. Of these two witnesses by the same manner is made another figure, the which is called the iudge, vnto whome appertaineth the iudgement and discussion of all the whole figure, on such wise, that if he be good, the demaund will be found good, and if it be euill or nought, the demaund shall likewise be found ill, as appeareth by this example.

The

8	7	6	5	4	3	2	1
* *	* *	* *	*	*	*	*	*
* *	* *	* *	*	*	*	* *	* *
* *	*	*	*	*	*	* *	* *
*	* *	*	*	*	* *	* *	* *
12	11	10	9				
* *	*	* *	* *				
* *	*	* *	* *				
*	* *	*	*				
*	* *	*	*				
the left hand witnesses.	14				13	the right hand witnesses.	
	*				* *		
	*				* *		
	*				*		
	*				*		
15							
*							
*							
* *							
* *							
Judge.							

Of the names of the figures.

Chap. 8

After wee haue diligently shewed vnto you the way to make the prickes, lines and figures, some the Mothers and create the Daughters, and ingender the nephewes, and to attribute them to the foure Elements, and to the foure parts of the world, and the order which they ought to keepe in their dignities and preeminences, and haue shewed how to frame the witnesses and the iudge: now resteth to declare vnto you the names they doe beare, and the number of them, wherefore you must vnderstand, that with all the paine & travell that I could take to search, to know, and finde, and turne the prickes & lines each way, I could neuer finde ~~or find~~ but sixteen in all: and here follow their names.

D 3

Rubeus

Rubeus red * * * * * * *	Albus. white. * * * * * * *	Caput draconis. the dragons head * * * * * * *	Cauda draconis the dragons taile * * * * *
Fortuna maior the great fortune * * * * * *	Fortuna minor. lesse fortune * * * * * *	Aquisitio winning * * * * * *	Amissio losse * * * * * *
Lætitia. ioy. * * * * * * *	Tristitia. sadnesse. * * * * * * *	Puer. boy. * * * * *	Puella wench * * * * *
Coniunctio coniunction. * * * * * *	Via the way * * * *	Populus people * * * * * * * *	Carcer prison * * * * * *

Of the nature and propertie of the foure Elements, and of their figures: and first of the Fire, and of his figures.

Chap. 9

Forasmuch as of these sixteene figures, some be giuen and appropriated to the fire, others to the ayre, others to the Earth, and others to the Waters, In speaking as bziedly as I can possible, of the nature and propertie of the saide foure elements, I wil deuise these figures, & put the in order, to y end, to descerne and know to which of the foure Elements of them

is attributed. The world is diuided into two parts, the one celestiall, the other elementarie: in the part elementarie bee all those things comprehended which be vnder the part celestiall, as the four elements, and the simple bodies remaining continually from generation and corruption: that is to say, the fire, Aire, Water and Earth, with infinite bodies, as well perfect as vnperfect, which be called the bodies mixed, ingendered of the materiall vertue & naturall coniunction of the said elements, the which elements be foure in number, hauing as much of y^e first qualities, which obtaine, and haue vnder those elements the gouernment and dominion, that is to say, hot, moist, colde, and drie, and haue besides these qualities such a combination with the said Elements, that hot & drie bee appropriated vnto the fire: hot and moist to the ayre: colde and moist to the water, colde and drie to the earth. Although that the heate do erreed in the Element of the fire, and moistnes of the ayre, coldnes in the Water, and drynes in the Earth, which bee called the qualities passiue, because they be contrarie one to another, and cannot consist in one verie Element. And that is the cause that the fire, Water, ayre and Earth, be Elements one contrary to another. The fire, as amongst all the other Elements most rare and light, dooth obtaine amongst them the highest place enuironing the other thre on all parts: vnder the which, the ayre moze heauie then he, but lighter then the other is placed immediately enuironing with a round Globe coniuning of the water and earth. Within the which ayre the Water hath his place, for so much as the water is moze heauier then the fire and ayre, but not so heauie as the earth, the which for his heauiness resteth in one lump in the middelt of all the others, and is compassed about on all sides with Water, which Water dooth spread vpon it in many places, and limiteth of his tearmes and coasts appointed by the prouision of God, many parts of the earth being discovered & open for the healthful habitation of those which liue vpon the same. The fire is an Element which giueth light ouer all the world, beeing a thing vnknewen & secret. When he is alone, & separated from the other substance, on such wise, that it is invisible, & without measure,

taking

taking and holding on euerie thing which commeth neere vnto it of what nature or qualitie soeuer it be. He is renewing of nature and goeth subtillye, and groweth secretly and alwaies in moouing both catch on althings, and cannot be taken being vnpalpable and rich in all and by al, ouer such wise, (as Plinie saith) that he is alone, & goeth by al. He is in heauen in brightnes & clearenes, in hell for paines and darknes, and in the middle hee doth take part of both. He is one in himselfe, and many be in his communication and deuision, so that in many things there be diuers Fires. He is also found in all the other three Elements. First in earth for nourishing therein, and eating deepe down ward: we see smoke comming out from it, as in knocking two stones and limes together with an yron, thereof commeth Fire. He is also in water, which appeareth by the pits and fountaines, which be also found warme. The Seas also being troubled with windes, both become warme. He is also in the ayre, for we doe many times see and feele it warme: he is likewise in things hauing life, vegetiue or sensitiue. The fire is the superiour, for he reacheth vnto the first heauen, which is Luna. The propertie wherof is to be faire, cleare, shining, & to giue life vnto all things. He that will reade more at large of this Element, let him reade the rules of Aristotle, and heere be the figures which doe hold the complexion, qualitie, and nature of him, without the knowledge wherof, and likewise the others, it is not possible to iudge a figure formed and perfectly placed a right.

The foure figures of the fire.

South	★	★	★ ★	★
	★	★ ★	★	★
	★ ★	★	★ ★	★
	★ ★	★ ★	★ ★	★ ★

Of the ayre and his figure. Chap. 10

The Aire is a thing light and subtile, which giveth life vnto all things in the world, and therefore is called the spirit vnto all, alwaies conuincing and going, binding and filling all things in this inferiour worlde: and that is the cause that the Hebrew Doctors doe not call it an Element, but doe terme it *Ether*, because it loyneth, assembleth, & comprehendeth all the Celestiall influences, and doth communicate them with all the other Elements, and all other things, as well naturall as artificiall. And the Aire is in the speech of man, and filleth all things, and therefore Aristotle saith, that there is nothing void in nature. The Aire is deuided into three parts, that is the superiour, inferiour, and the mean: the superiour is continually hot, because it is neare vnto the fire, the which is also the more hotter, the nearer that it is to the morning and course of all the Heauen. The inferiour is halfe hot, by the reuerberation and reflection of the beams of ☉ vpon the earth, and thereby all vapours and moystures which doe rise be watene. The meane parte, because it is taken from the Sphære of the fire, and that the reflection of the beames of ☉ come not vnto it, is colde. The knowlede of all which things serueth not for this place, but onely for the better vnderstanding of the nature and properties of the figures of the Aire, which be attributed to the Planets and Signes of the Zodiacke, as here after shall be touched.

The foure figures of the Ayre

Cast

★ ★	★	★	★ ★
★	★	★ ★	★
★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★

Of the Water, and of her figures.
Chap. 11.

The Water is of no lesse efficacy and power then the other two Elements we haue spokn of, on such wise, that her nature ceaseth not to work meruails in her, and most especially because y^e no creature can liue without Water. Wherefore his power is to giue moistnes vnto all things lining, & to hearbes, trees, & plantes, according vnto the sentence of Moses, which spake in Genesis, that the Earth and Water brought out all lining things: yet is the water of greater force then the Earth, for that she doth not only bring forth and ingender y^e fishes which liue in her, but also all lining things flying in the aire, and all those which do goe and creepe vpon the earth. Many worthy persons, and amongst others Hesiodus, and Thales Milesius say, that the Water is the principal thing of all the world, & the most excellent and antientest of all the other, & most strongest of all them: for she doth command all the other, and is as their mistresse, on such wise, that as Plinie sayth, she deuoureth the earth, quencheth the flames of fire, she mounteth into the aire, and by her vapours and exhalations, which rise from the earth, she mounteth vnto the cloudes, and afterwards doth distil and fall vpon the earth, and maketh hearbes and plants to grow. And these be the figures.

The foure figures of the Water.

	*	*	*	*	*
Porth	*	*	*	*	*
	*	*	*	*	*
	*	*	*	*	*

Of the Earth, and of her figures.
Chap. 12

All those which haue written of the property of y^e Earth, doe say y^e it is round like vnto a ball, and the least Element

ment of all the other: in such wise, that the Sphere of the Fire is a thousand times greater then that of the Earth, which is the foundation of all other Elements, subject to deuour & receive al the influences of the Heauens, & is called the mother of all the world. And of the same was man made, and all other things which be contained in the roundes thereof. You must further vnderstand, that, besides al that we haue yet spoken of the foure Elements, do accord in such order, that the Fire is greatly hote, and meetly moist, and taketh his moistnesse from the Aire. The Aire is very moist, and meetly hote, and taketh his heate from the Fire. The Water is much colde, and meetely moist, and taketh her moistnesse of the Aire. The Earth finally, is very dry of it selfe, and something colde, and taketh her coldnesse from the Water (as I haue sayde) thee is the least of all the Elements, and like a little spot or pricke in the comparison of the Heauen, being but like a little Starre vnto it, and lesser then any Starre therein

You must knowe, that there is nothing in this world, but that it is compounded of these foure Elements. Stones be of the Earth, and take moze of her nature then of the other Elements. The mettalls be of the Water, and take moze of her simy nature then of all the others. Plants, hearbes, & al liuing things take moze parte of the Aire then of the other elements. Peruertheles al these things take part of the Fire, and that is the cause that amongst some Stones (as the great Rocks) they be moze nearer to the nature of the Earth then of the other Elements: others, moze of the Water then of the Earth, as the Cristal, Wirrell, and Pearles: other participate moze of the Aire, as those be which goe and swim vppon the Water and neuer sincke to the bottome. Others doe hold of the nature of the fire, as the Lime Stones, and the Thunder Stones. And the like is amongst mettails, wherof some be & take moze parte of the Earth then of the other Elements, as Lead, and Silver: other, moze of Water, as Quicke Silver: others moze of the Aire, as Copper: others participate moze of fire, as Iron & Golde. The like may

We say of Herbs and Plants: the rootes, by their thickenesse take more parts of the Earth: the leaues by their moistnesse more of the Water: the blossoms for their lightnesse more of the Aire: their seedes, by reason of their lone and consideration of the generatiue spirite in them, take more of the Fire. Thus much haue we spoken of the foure elements, and of their qualitie and nature.



The figures aboue placed be of the Earth.

The manner how to appropriate beastes, and their properties to the foure Elements. Chap. 13.

After that we haue appropriate the stones, metalles, and plants to the foure Elements. it shall not be from purpose like wese to appropriate beastes vnto them. And ye must vnderstand, that some of them take more participation of the Earth then of the other three, and dwell within the Earth, as wormes, Snakes, Moles, and many other, which bee of the nature of Earth. Others be of Water, and without it cannot liue fishes, others inhabite the Aire and without that cannot liue, as the Camelion. Others inhabite the fire, and cannot liue without it, as the Salamander. And some others, which as the Philosophers doe say, do hold of the fire by their owne nature: for the great heate which is in them, more then of the other Elements, as Lyons, Pigeons, and Distreges. There is likewise some parts of them which participate more of the earth, as the bones. Others more of the Aire, as the flesh. Others more of the fire, as the spirit vitall, and others more of the Water, as the humors.

How

How the senses of man be attributed vnto the
four Elements.

Chap. 14

The senses of man be likewise attributed vnto the four
Elements. The vnderstanding is attributed vnto the
Fire: the Reason vnto the Ayre: the imagination vnto the
Water: and the feeling vnto the Earth. And the like is spo-
ken of the five outward senses: the sight is attributed vnto
the fire, for there is no light can be without fire: the Hearing
is attributed to the Ayre, because the reuerberation of the aire
is the cause thereof: the smell and saour is attributed vnto
the water, for as much as without water and moistnesse there
can be no smell or saour: the touching is attributed vnto the
Earth. The actes likewise and operations of many bee attri-
buted vnto the four Elements, for the moouing softly and
slowe is giuen to the earth, feare and sorrowe vnto the Wa-
ter: Joy, grace and maintenance vnto the Ayre: anger, furie,
and vniquietnesse vnto the Fire. So heere you haue brie-
fly how these things be attributed to the four Elements, which
be the bodies from whom all the other come and be compoun-
ded, and all things of this world be and doe consist. Which
thinges well considered, vnderstood, & searched out, wil giue a
manifest instruction vnto the Geomancien, to iudge a figure
a right, according to the four Elements. Now will we speak
of the Celestiall Region, which is the other part of the world
haue touched here before.

Of the other Region or part of the world called
the Celestiall.

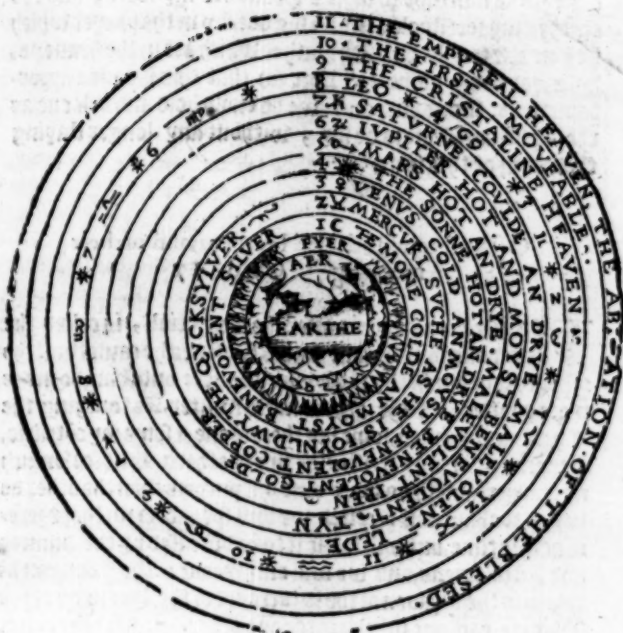
Chap. 15

Ve haue said here before, how that the world is deu-
ded into two parts, the one Elementarie, wherof we

haue spoken, & the other Celestiall; whereof wee will notue
treats, to the end, that being instructed, not only in things na-
turall, as the foure Elements, and of those things which de-
pend thereof, but also in the Celestiall as in the order and mo-
uing of the Heauens, the Planets and Signes, with the na-
ture, qualitie, & condition of them, we may afterwards the
more easie give iudgement of a figure of this Science. And al-
though that it be not requisite, that the Geomancien under-
stand and perfectly knowe the Astrologie, but onely that he be
instructed, & haue some sight therein, yet it is truth, that a good
Astrologian will iudge much better of a figure of this Art
then a Geomancien can which hath no knowledge of Astrolo-
gy, by reason that this Science is (as we haue said) a parte of
Astrologie, or (as I may rather say) the daughter of Astrologie,
inuented for breuetie sake. Wherefore it shall be nothing
strange fro the purpose, to set here a general figure of the said
parts of the world for the more easie understanding & know-
ledge thereof.

A generall figure of the two partes of the world,
that is to say, Elementarie and
Celestiall.

Of



Of the first Heauen.

Chap. 16.

The first Heauen is called, *h* Heauen Imperial, the greatest, broadest, largest, more cleare & bright then al *h* other, for that it is *h* very place & residence of *h* diuine Essence, after the opinton of all the Doctors, as well Hebrews, Paynims, as Christians, established in this behalfe vppon a place of the holy Scripture, where Aleritie it selfe doeth saye:
Cœlum

Cœlum mihi sedes est, & terra sub sellium pedum meorum, which is as much for to say, as Heauen is my seate, and the earth is my footstool. And as we doe say in the prayer which he himselfe taught vs: Our father which art in the heauens, hallowed be thy name. &c. But for that this Heauen appertaineth not to our purpose: we do onely hold and beleue as the Christian Doctors do say, without any longer staying therabout at this time.

Of the second and third Heauens, and of their
moouing. Chap. 17

THE Heauen which is after the Emperiall, is called the first moueable, for that by his swiftnesse he causeth all the other to moue, whereby those which be nere vnto him, do moue more gentler, & the others more swifter. As touching the Christalline heauen, some say there is one, & some say contrarye, y there is none, as Aristotle & many others. But for so much as it appertaineth no more vnto our purpose then the other do which we haue last recited, we will speake no further thereof at this time, but will leane it to be discussed by the diuines, and Astrologers, and we will onely speake of the firmament which is the Heauen of the Starres, & of the Heauens of the Planets, each one in his degree and order. And for the better vnderstanding of their course and moouing, you must knowe, that the world, that is to say, the whole engine and worke-manship of the world, as well of the Heauens as of the Elements is alieue: and that in all things which haue life, there is one moouing of the whole, and another of the parts therof. Wherefore the whole Celestiall worke, by his owne proper & continuall moouing, mooueth by the South from the East into the West, round about all the Earth, as about his common centre orderlye, and without any ceasing, accomplishing her whole reuolution in the space of foure and twentie houres equall and common. The which moouing is commonly called, the daylie or the common moouing, which

which is the measure of one naturall day, or woꝛldly moouing, for it is the moouing of the whole woꝛlde, hauing his poles called the poles of the woꝛld: so; ye must knowe, that by this moouing, none of the said heauens doe properly mooue or turne of themselves particularly, or of himselfe, but as a parte of the whole, each one of them being taken and transported together with the Fire, and the superiour parte of the Aire. Neither doth the Water seeme to be exempted from this moouing, which is perceined, in that that she folloiweth the daily course, by her going and coming, although she can not fully accomplish, and finish wholie the saide reuolution, and so the Earth onelie amongst the three other Elements, because of her heaviness and smallness, in respect of the other Heauens and Elements stayeth and resteth in the middle of the whole vniuersitis, the rest wherof is alwaies necessarie for the moouing of the Heauen, and serueth and keepeth that the whole harmonye of things be not confounded. The second moouing is of the said Spheres, each one by himselfe, which be the parts of all the Heauen, so; each one of them particularly (as wee may see and comprehend by the Starres themselves) by their owne proper and naturall motion, doe goe and march contrarie to the moouing of the first Sphere by the South, from the East into the West, carried vppon other poles; and of an other placing, and in other and diuers spaces of times, then those of the woꝛld accomplishing their courses and reuolutions: for the Starrie Heauen or Firmament maketh his course in 3600. Egyptian yeares, each of which yeares (after the Computation of Ptolomie, containeth 365. dayes naturall. h maketh his course in 30. yeares, 4 in 12. yeares, 8 in 2. yeares, 16 in 365. dayes naturall, and almost 6. houres: 2 and 2 like vnto 1. finally, 1 in 28. dayes, and almost eight houres. It seemeth, that this second and particular moouing of the celestiall Spheres, is of necessitie contrarie to that moouing of the first and vniuersall, which is to the end, that contrarying the sodaine and violent moouing of the vniuersall, according to the swiftnesse of eche Sphere, the contrarie violence and sodainnesse of generation, and of life, is tempered.

Thus much haue I written as touching the course and moving of the heauens or the Planets, of whose qualities we will treat hereafter particularly, after that we haue shewed what gouernment the superioꝝ bodies haue ouer the inferioꝝ bodies : all which is to the intent to iudge a figure of Geomancie the moze easilie.

How the inferior things are subiect, and gouerned by the
superiors. Chap. 18.

This thing is certaine and out of all doubt, that all the inferiour things be subiect vnto the superiour and Heauenlie thinges, in such order, that the heate of the Fire is attributed vnto ☉, the face of the Earth is given to ☿, ♀, and ♁. All the other grosse and massiueneſſe thereof, is attributed vnto ♀. The place from whence the moistnesse of the Aire proceedeth, is attributed vnto ♁. The place of the Water is attributed vnto ☽. The beautie of the substances whereof all things are made, is given to ♀. But that of the substance onely, is attributed vnto ☽. All hastinesse and swiftnesse is appointed vnto ☿ and ♀. The continuance of things to ♁. And if the saying of the Philosopher be true, which saith in the first Booke of his Rules, that the inferiour bodies be ruled and gouerned by the superiour bodies, as we haue said before, now will we say (following the opinion of the Philosophers and Astrologians) that ☉ gouerneth the heart and head of man, and ☿ hath a certaine dominion in the head, and ouer the genitories. The cause why ☉ hath dominion ouer the heart, is because that ♀ is the house of ☉, and that ♀ is his exaltation, and so, as wee doe see by experience when that a man is drunken, his head and heart doe ake, and then in chasing his genitories in wine, get or cold water, he will be sober by and by : and by dayly practises wee see many other remedies for sundrie diseases besides these, But for briesfenesse sake wee will now speake no moze thereof, but will now come to the names of the Planets,
and

and their differences, which is a thing more appertaining unto the Art of Geomancie then the other.

Of the names and differences of the seauen Planets.

Chap. 19.

To let you vnderstand how the ancient Philosophers called the Planets, and what difference they did put to knowe them one from another, I thought good here to tell you one or two, to the ende, that nothing be omitted which is necessarie to this Arte.

They called Υ the Father of the gods, and temperatour of Saturne times, saying that he was high and a great Lord, sage, prudent, wise, foreseeing & wittie, antient; and of a great profoundnesse in knowledge and vnderstanding, knowing the thoughts of men, and boldening them in high enterprises and actes valiant, the keeper of things secret and hid, and a great Lord ouer life and death.

\J Is called a Father helping, named in the olde time, the King of Heauen, invincible, bolde, blessed, pleasaunt, amiable, mercifull, and of good will, honest, honourable, sage, and surpassing all others in goodnesse. Jupiter

\S Is called Mauors, which is as much to say, as mightie in warre, bloody, of high courage, and not to be subdued, valiant in Armes, strong, furious, invincible, whome none can resist that would doe him harme, he putteth downe the mightie, and taketh Kings, Emperours, and Potentates out of their places, he is Lord of heate, and gouernour of Fire, a Planet of blood, and encourageth and maketh hardie people in fight. Mars

\odot Was called in the old time Phœbus, Apollo, the Light, moouer of time, and cause of raine, halle, and frost, King inuicible, King ouer all Starres, a King shining, and golden, gentle, honest, courteous, happy, sage, and prudent, by night called Dionysius, and Apollo by day, as putting away all euill: hee is also called Vulcane, because of the violence

violence, and catching of fire, the Chaldeans called him **A-**
dad, that is to say, Alone.

Venus

¶ Is called a iolly Lady, white and faire, the lady of Love
and Beautie, lady of men, of ioy, of amitie, of pleasantnesse, of
all grace and gentlenesse, lady of pittie and mercie, which cea-
seth not to do well, and please all things: she is called **Herma-**
phrodita, that is to say Partaker of both kindes, **Malculine**
and **feminine**, because she is in the hearts both of men and wo-
men: she is also called when ☉ both rise, **Diana**, or rather **Hes-**
perus, that is to say, she that beareth the cleartnesse and light of
the world. When ☉ goeth downe, she is called **Phosphorus**,
that is to say, the guide, and governour, and leader of all things
to good.

Mercury.

¶ Is called the sonne of ioy, and of good tydings, ambassa-
dor, & interpreter of the gods, and of things heauenly, he is also
called, **Serpentarius**, iolly, cleare, wise, reasonable, strong in
good and in ill, secretarie or notarie of ☉, man with men, and
a woman with women.

Luna.

¶ Is called by night **Lucina** and **Proserpina**, as well for
that she goeth and giueth light by night, and by reason of her
two hornes, as also for that all the Starres be correspondent to
her, and all the times and Elements do serue her, and to obey
her, hauing also commaundement ouer all hearbes and seeds, as
touching their growing: and she is called the wise and sister of
☉. These be the names which the old Philosophers giue vnto
the Planets, which I haue thought good to place here, to the
ende, that the Geomancien erre not in the names or differen-
ces of them, and also, for that it is necessarie vnto this Science,
for him that would be perfect therein. We will now talke of the
nature and propertie of eache of these said Planets and
Signes, or partes of the second principall Circle of Heauen
called the **Zodiacke**, or the **Circle Ecliptique**, and after
that, we will speake at large of the **Zodiacke**, and of his
partes.

Of

Of the Sunne.

Chap. 20.

When the Doctors and Astrologers wil make Descriptiō of the Planets, they doe commonly beginne from β , because he is the highest and first of the heauens. But in this behalfe I am contrarie vnto them, and will beginne with \odot , for I thinke him to be the highest Lord & gouernor ouer all the others. Wherefore first ye must consider, that \odot (if he bee described aright according to his nature and propertie) is the light and candle of all the world, and giuer of times. For by the \odot be all the Planets made, as well Occidentall as Orientall, as well apparant as hidden. By \odot be all augmentations, increase-ments, and ripeness of fruits, beasts, and other things vppon the earth: the \odot is the most clearest and brightest Planet of all the others, inso much, as he is called the light of the world, more hotter then the other, yea then the Element of fire: notwithstanding, that in some seasons of the yeare δ is more hotter then \odot , he is called the father of the Planets, and maketh his residence in the fourth heauen, as in the midst of them to gouerne as well the superiours as inferiours. He ioyneth with ν in manner and fashion as a man ioyneth with a woman, so that when he departeth from her, he giueth her of his light, and she goeth thence, alwaies increasing little and little, vntill she be all round as a creature in the bodie of a woman, and turneth in semblance of his father: as touching the season of the yeare, he is correspondent to the Summer. The nature of \odot is better then the natures of all the other Planets, and gouerneth the head and stomacke of man, and worketh in those things; and none doth worke therein but he: his house is also more noble and his exaltation higher then the exaltation of any others: his house is ν , his exaltation γ , and his fall π . But as touching his face and triplicitie I will say nothing at this time: the place of his habitation and residence is (as we haue said) in the fourth heauen, being in the midst of all other Planets like a good king to rule and gouerne, and to see all things in good order. He hath made δ Constable and gouernour of all his armie, and because that the place of the residence of δ is about the residence of \odot ,

that is the cause why the nature and heate of ☿ doth agree with the heate and nature of ☉, and of the Element of the Fire: hee hath giuen vnto ♃ the iurisdiction of his Realme, for his honest, good, and temperate complexion, hauing no ill qualitie in him, whereby he might offend or vse himselfe ill in his estate: he hath made ♄ his vicerey, and that is the cause why all the other Planets doe giue their lights and aspects vnto ♄. He hath appointed ♀ to be his receiuer, and Quæster of his householde, with power and authoritie, to receiue, buy and sell, by reason that the Heauen of ♀ is more neare vnto ☉ then any other. He hath made ♁ his Secretarie, and that is the cause that the office of ♁ is as one of the Secretaries of the commandments royall: and when the King goeth he goeth likewise with him, and when he stayeth, he stayeth likewise with the King. And finally he hath made ♃ his foreward and standers-bearer, because he is further from him then any other of the Planets.

The power and facultie which ☉ hath by all the Signes and parties of the Zodiacke.

Chap. 21.

- ☉ **W**hen that ☉ is in the signe of ♈, he is mightie, strong & cruell, he deposeth great Lords, & abateth their estates and dignities, and maketh them small: he is then good for warre, and to obtaine victories ouer enemies. When he is in ♈ he is also good for warre, victorie, and to make assaults and skirmishes, because of ♈, which is the house of ♁. When he is in ♈ he is of small force, suffering himselfe to be ordered by others, & both the things which doe abate his Quæstie and greatnes: he is also in this signe good to finde treasures. When he is in the signe of ♄, he delighteth in pastimes, songs, ballets, fables, and the playing of muscull instruments, and will be fine, merry, and well clothed, and remaine in priuy company. When he is in ♄, he hath pleasure to be well armed, and to haue faire horses, and set his battell aray in good order to fight, his neighbours being kings. When he is in ♈, hee delighteth to take pleasure in songs muscull, and to say, and to say nothing, and to vnderstand and heare of others, without giuing any worde, and

and loneth well to eat and drinke, and to reioyce in sweete
 smelles, as muske, and other perfumes, taking pleasure and de-
 light in all Pageants, recreations, and pleasure of the body.
 When he is in ♌, hee is chased out of his kingdome, and his
 people discomfited, and put to flight, and losse of his ensignes,
 and saue him selfe by a guide which will leade him from mile to
 mile alwayes in danger to be taken, slaine, or loose his life.
 When he is in ♍, he is great, high and mightie, and of great
 beauty and stature, fine and neate, well apparellled and costlie,
 delighting in his apparell, and loued of each body.
 When hee
 is in ♎, he is of great power to doe euill, applying himselfe vn-
 to nothing but to murder and slaughter of men, and to robbe
 his owne subiects, and to spoile and extort from eche body with-
 out reason or equity, to ransacke Townes and Villages, and to
 pill and poll all the world.
 When he is in ♏, he is cherished,
 and loued of women, and in great estimation and reputation of
 eche man, because of his wisdom, and iust in the punishment
 of malefactors, keeping and defending the good and preserving
 his people.
 When he is in ♐, he is a King, much commaun-
 ding, and but little obeyed, and of small power and authoritie,
 and setteth more by himselfe then he deserveth.
 When he is in ♑,
 he loneth to play at Dice and Cardes, he is slouthfull, and
 delighteth much in eating and drinke, and loneth all thinges
 which be against him.

The qualities and powers which the Moone hath by all
 the Signes of the Zodiacke.

Chap. 22.

¶ **I**s the least of all the Planets except ♄, which is said to be
 lesser then she. ♀ seemeth vnto vs to be great, because
 she is next vnto vs. Shee is (as we haue saide before)
 Ensigne-bearer of the Kings armie, of his forwarde, which
 is ♀, vnto whom she giueth power, more then vnto any
 other: for by the lightnesse and darknesse which she receiueth
 of him, the Starres haue their beautie and shining, their
 darkenesse and obscuritie. ♀ is of her nature cold and moist, &
 maketh the bodie ouer whom she hath dominion, to be fat and
 moist

moist and full of ill humours, and to be of white pale colour, and she is of the Element of the Water: and of the seasons of the yeare, she is of the Winter, she doth gouerne and rule the night, hauing also dominion ouer the Seas, making them to ebbe and to flow. D is one of the three Planets which causeth raine: when she is in V, she is a mightie Queene of great renowne, and reputation, faire, lightsome, pleasant, great bodied, and well made, and will be quickly angrie. When she is in S, she is Queene of a great & mightie realme, and of good humanitie, keeping her realme in good peace and tranquillitie, & doth good iustice and is of all men welbeloued, and loueth rest & ioy, and is some time giuen vnto the pleasure of the flesh. When she is in II, she is poore and miserable, hauing lost some of her members, doing her businesse and affaires very ill and vnprofitable. She is of ill nature and condition, ill clad, and of ill conuersation and life, and will neither eate or drinke. When she is in S, she is a queene of great power and of a great realme, taking scorn, and giuing vnto whom she pleaseth, and is of an absolute power and authoritie, a lady of wisdome, beantie, and prudence, and is welbeloued, authorisid, and obeyed in her realme. When she is in Q, she is a Queene crowned, but yet without authoritie to doe or commaund, but is in contempt and despised of all them of her realme, each one liuing at pleasure, as he listeth. When she is in W, she is very melancholle and pensiue & slumbring, ill apparelled and clothed, louing pick-thanks, and doing nothing that good is. When she is in Z, she is a Queene crowned, and doth no other thing but eate and drinke too much, and nothing at all minding her businesse: she is carelesse and rechelesse, taking no pleasure but in mirth, as in dauncing, ribaldry, songs, ballets, rounds, company of women, and of other things of pleasure. When she is in m. she is a woman of great and euill thoughts, being the cause of much euills which come to her and vnto others, and all by her ignorance. When she is in f, she is of an Heroycall disposition, louing tourneyes and the companie of great men. When she is in v, she is a noble and mighty Lady, faire, handsome, well made, wel clothed, and of good name & fame. When she is in z. she is a Lady louing,

louing hunting and great pursute of them which she befoze her: she neuer stayeth in one place, she alwaies goeth and cometh without rest, and taketh things in hand, which serue to no vse, as well in her diet, as in her affaires. When she is in ✕, she is a woman out of order, and careth nothing for faire clothes, but all her pleasure is to hunt, and to play at Cardes, Dice, and such other games, which wasteth her substance, and she careth not much for her businesse. The house of ♄ is ♄, her exaltation is ♋, and her fall ♌.

Of the qualities and powers which ♄ hath in the twelue
Signes of the Zodiacke Chap. 23.

Sa. **I** ♄ a Planet represented by an old aged man of great stature, holding downe his hed, meelancholic and sickly, he is of nature colde and drie, and therefore he is figured like a meelancholic man, enuious, long angrie, sluggish, of setue moodes, keeping little companie, thinking on high things, a man of a prompt and subtill memorie, alwaies thinking of some antient things which be of an easie entendment, a man fearefull, sad, giuen or prone to worke wonders in things of Necromancy, after the opinion of the Astrologians, which say, that a man being a Saturnian, is much more apte and prompt vnto things of Magicke, then he that is borne vnder another Planet. When ♄ is ioynd with a good Planet he is good, and if he be with an ill, he is ill. The Saturnian goeth alwaies softly, and delighteth in buildings, to set vp houses, solue the earth, and to be alone, and hath a sharpe sight, and loneth not to lie with women, and hath neuer but few children, and that thing which he doth, cometh oftner to his losse then to his profite. Such a man is borne of the coldnesse of the water and of darknesse. For as ♄ hath no light but such as other Planets doe giue vnto him, as we haue said here befoze. For ☉ giueth him the heat and light which he hath, being yet alwayes his mortall enemy. And as touching the Elements, he is of the Earth: and so the season of the yeare, he is of the Haruest. He is bright in ♈, ♉, ♊: his brightnesse minisheth in ♋, ♌, ♍: he is darke & obscure, in ♎, ♏, ♐: his

- his obsecration minished in \times , \vee , he is friend unto \mathcal{F} , to do
 \mathcal{H} \vee all, and enemy to \mathcal{V} because of his goodnesse. When \mathcal{H} is in \vee ,
 he buggeth and baunteth of his great actes and viliant, as to
 haue slaine men, wonne battels, and of things moze bad then
 good, for he causeth warres, burning of Countreies, to make
 bratles betweene men, to decay plants and seedes. When he
 \mathcal{H} \mathcal{O} is in \mathcal{O} , he is moze feminine then masculine, and delighteth in
 too much beastly lecherie, and the moze rather, if that in a fi-
 gure he be found in company of Fortune the lesse, which is the
 figure of \mathcal{O} , but if she be found with Leticia, which is also a fi-
 gure \mathcal{O} , it is a signe that he for whom the figure was made,
 is olde, sickly and weake of his limbs, and so vered with griefe,
 that he ceaseth not to weepe and groane with the paine that he
 suffereth. When he is in \mathcal{II} , he is of ill life, and peruerse na-
 ture, melancholy, sad languishing, painefull, whereby his busi-
 nesse prooueth ill. When he is in \mathcal{S} , he is so ill-fanoured and
 disfigured of visage, that ech man forsaketh and hateth his com-
 pany. When he is in \mathcal{L} , in the beginning he sheweth himselfe
 to be very vertuous and strong, but in the end he is weake and
 faint. When he is in \mathcal{R} , at the beginning he seemeth weake
 of members, pensue, melancholy, taking in hand high things,
 and hard to be done, which in the end will come to his praise, so
 as in the ende he shall bee forced to begge his bread. When he
 is in \mathcal{K} , he is a crowned king, of great power, authoritie, and
 nobility, hauing pleasure in murders, to make warre, to haue
 victorie, to subdue enemies, to raise people, to prepare an armie,
 and put them to the field, and to make great prouision for al kind
 of munitions of warre, but in the ende he shall become poore,
 miserable, discomfited, and crie for merrie. When he is in \mathcal{N} , he
 delighteth to shoote in harquebuzze, long-bow, and crosse-bow,
 and in malice, to make an inuasion, to burne and to kill, and
 doe all abominable things. When he is in \mathcal{T} , he is of great
 stature crookt backe, and counterfeit. When he is in \mathcal{V} , he
 is sad, very pensue, punishing his body by an extream melan-
 cholinesse, and heauinesse, a man which loveth to digge the
 earth, and to make pitiees, and to search treasure in the earth.
 When he is in \mathcal{M} , he loneth to kill men, and take away their
 goods

godds by force. When he is in \times , he delighteth in nothing but to doe euill, and commit murther, and other wickednesse: but in the ende he shall remember himselfe, and become pittifull, mercifull, and to haue compassion on the poore and needy. His houses be ψ , and \equiv , his exaltation \sphericalangle , his ioy \equiv , and his fall and dissent γ .

Of the powers of γ in ech of the twelue Signes of the
Zodiacke Chap. 24.

IV piter is a Planet amiable, gentle, gracious, vnder whom, what man soeuer be borne, is commonly of a good braine and vnderstanding, chaste, loyall, and doing wrong to no man: this Planet is mortall enemie vnto \hbar , from whome he hath taken one parte of his mallice by his temperance. For γ is a Planet of good temper, hote and moist: He is of the Aire as touching the Elements, and of the spring as concerning the season of the yeare. Whosoever is borne vnder this Planet, is most commonly a man of good apparance and countenance, louing to bee well and honestly clothed. And he is (as I haue before said) amiable, loyall, and pittifull, and one that will willingly redresse matters, and those which be wicked, but he loueth not them which continue in wickednesse, a man true in his deeds, of good conscience and amitie, of good dispositions and conscience, and willing to do pleasure, wholesome of body and limbe, a lover of lawes and iudgements, a man which loueth goodnesse and good men, and maintaineth them daily in goodnes, and of things that be wicked, he miniseth the illnesse. Where is nothing done by the meane of γ which is not good, and cometh vnto a good ende, he is the cause of the clearenesse and purenesse of the Aire, and of the pleasantnesse of the Windes, and to bring raine in due season by his good nature and qualitie: he mittigateth the heate of the Summer, and the colde in the Winter, he taketh away all aires and diseases, he is cleare in γ , δ , Π , and looseth his cleannes in ς , Ω , ψ , he is all darke in \sphericalangle , \equiv , γ , his darknes miniseth ψ , \equiv , \times . When γ is in γ , he is of good qualite and amitie, and delighted to be well-clothed, to eate and

drinke well, and to desire things pleasant and agréable vnto the
 body. When he is in δ , he is a man of good iudgement, wise,
 discrete, and of great knotoledge, and loueth well those which
 be poore and impotent of their members, and desormed of body.
 When he is in Π , he sheweth himselfe a man of great honestie,
 countenaunce, pleasure, gentle, and of good vocation, learned in
 humane and Philosophicall Science, but yet a great desirer of
 women, as well good as bad. When he is in Σ , he is an high
 and mightie Prince, hauing pleasure in armes, louing warres,
 and to gather people together for that intent: a man talkatiue,
 agréeing with no man, contrarieing every man, and sometime
 delighting in hunting. When he is in Γ , he is a man that with
 all his heart loueth hunting, and to shoote in Crosse-bowe, and
 hand gunne, and desireth warres, and to assault enemies.
 When he is in Ψ , he is a great coister, defending himselfe with
 all kinde of weapons, ambitious, and couetous of money, a lo-
 uer of Philosophie, and of all good Sciences, cholericke, and
 sometime in an anger, wasting and destroying all things that
 come in his way, or is before him: sometime slouthfull, and hard
 to be pleased. When he is in ω , he hath great pleasure in hun-
 ting and hawking, and sometime to keepe company with poore
 folkes, and sometime with rich. When he is in ν , he loueth to
 hunt with the Crosse-bow, and to be a Captaine in warre, and
 loueth well to gather together goods, ieuels, and much mo-
 ny: he is also much subiect vnto his owne pleasure and opinion,
 beleuing none but his owne brayne, without shame or feare of
 any other, little minding any businesse but hunting, or else he
 is very happy. When he is in τ , he loueth to ride horses, and
 to be well horsed and furnished, and to be well clothed, and well
 furnished and appointed, and loueth as well to haue his horse
 trapping to be well made as his owne clothes: he loueth iasting
 and turney, and to pleade, and goe to law. When he is in ν ,
 he is poore, sickly, miserable, and cannot helpe himselfe with
 his owne members. When he is in ω , he is a great hunter,
 well made, faire of body, well clothed, trimme and fine, and lo-
 ueth to make good cheare. When he is in \times , he is a great do-
 ctor in all Sciences, applying his studie in high and profounde
 things,

things, and delighteth much in Pusiche, and is of his stone complexion merry and recreative, but it signifieth, that he shall be in danger to be deuoured and slaine by beastes. The houses of γ be τ , χ , his exaltation δ , his ioy is τ , his fall ν .

Of the significations and qualities that δ hath in the twelve partes of the Zodiacke. Chap. 35.

MARS is a planet, hote, drie, and feminine. He is the which is bozne vnder this Planet, is of complexion commonly furious, cruell, desiring war, battell, and combats, and to commit murthers, and slaughters, and loueth strife, debate, and discorde, and to make inuasions, skirmishes, robberies, and death of people. Concerning the Elements is of the Fire: and touching the season of the year, he is of the Summer, when he is direct his anger continueth but a small time: but it doth much harme when he beginneth to doe harme, he ceaseth not until he haue done and accomplished his exaltation, and then will hee perswade himselfe by little and little to more quietnes. He doth agree with β in wickednes, because they be both ill, and yet haue warre the one against the other, on such wise, that τ resisteth δ by his great colde and darknesse, but in all other kinde of mallice they do agree well together. Taketh the part of \odot , because that \odot doth defend him, and also because that \odot is exalted in his house, which is γ wherefore γ is the house of δ , whose nature and complexions is very neare vnto the nature and complexion of \odot (as we haue saide before.) He which holdeth of the nature of δ , is commonly obliuious, & of small perseuerance and vnderstanding, and little considereth the ende & issue of things. This Planet is mortall enemy vnto ν , and is of small force in moist signes, but he is strong in those which holde of the fire, and of the fire: his brightnes is great in \equiv , χ , γ , & diminisheth in δ , Π , δ , he is darke in α , ν , \approx : and diminisheth his darknesse in ν , τ , ν . When he is in γ , he signifieth clamours, seditions, rebellions, deceits, strife and debate, and is Captaine of an ill company, and inuenteth the forces to ouer-run & kill folks with swords and other weapons, and by that meanes is feared of all

the world, When he is in δ , he is ill, a glutton, a lecher, irksome, a murderer, a forcer, a ravisher of women, he is homely of visage by the stroke of a sword upon his face, he lo ueth to play at dice and cardes, to sing wanton songs, and to commit all the vices of the world. When δ is in π , he is a poore souldier hauing nothing but his sword, and hath lost & scattered the things which he searcheth for, and pursueth them which fly away, and hath bene hurt in the arine, and is seruant vnto them which haue likewise bene hurte and haue lost some of their members. When he is in σ , he is a squire of the stable, a rider of horses, shooting well in Gunne and Crosse-bow, and medleth with the feates of warre, and is feared and doubted, his face is ill sauoured, and misformed, so that a man will laugh to looke vpon it, he is a great taker of Serpents and Snakes, by inchaunting of them, and seemeth to cure and helpe diseases by wordes and enchantments. When he is in α , he is very strong and mightie, well made to shooeth in gunne and crosse-bow, being of a cholericke nature and like vnto a man desperate will teare and plucke his owne beard, and knocke his head against the walles in his rage. When he is in ν , he is ill faced, or hurt and blemished in his face, a man which will be long angrie, and one that seeketh to take things difficult, as foits, castles, towns, and to doe things which passe the power of men, one of his eies is put out, one of his members is cut away, and he is olde or poore. When he is in \approx , he is very well featured, fine and neate, louing weapons and armour which is fine & bright, he is well appointed in his apparell, and practised to shooeth in gun and crosse-bowe, and loueth to sing, take ease, and to make good chere, he is also desirous of womens company, and sometime defileth himselfe with his owne nature. When he is in γ , he is merry, and disposed to spoote, pleasant, scornfull, a babler, and scable, like vnto a woman, and keepeth himselfe finely neate, and trimme, making men astonied with his wordes. When he is in ψ , he is a rich and mighty king, victorious, and taketh nothing in hand but it turneth to his praise. When hee is in ω , hee is mischeuous munitions, putting strife betwene folkes be they on horsebacke or on fote, and maketh them to fight one with another,

other, one of his eyes is out, and he is hurte on one of his legges, whereby hee is lame, or els he hath an hurte in one of his members. When he is in \times , he delighteth in the Arte of divination and inchauntry, and loneth to play with women, and is much subiect vnto his owne pleasures, yet is he victorious ouer all his enemies, and sometime killeth men without cause or reason, His houses be γ , m , his exaltation ν , his ioy m , his descent s .

Of the qualitie which φ hath by the twelue Signes of
the Zodiacke Chap. 26.

Venus is a Planet cold & moist, making those persons that be subiect vnto her, happy, faire, merry, fine in their apparel, as well bodied as may be, and of small effect. This Planet is friend to δ , for the correspondance of the natures of them both, and causeth pleasure and cleanness, but by the excessive heat and drynes of δ , they be contraries. When φ is ioyned with δ she taketh away much of his malice; the doth also agree with β , because of α , which is in the house of φ , & the exaltation of β . φ maketh man to be of goodwill, liberall, and well spoken, apt to musick and to make rounds, ballets, and to play well on musickall instruments. When she is ioyned with φ , she maketh persons apte and mete to write well, paint well, pourtray, and draw an image, she maketh the peaceable, not haynous neither louers of debates or strifes, such people take much haumes and grieve for small things, as women doe. φ is temperate and moist: and as concerning the Elements, she is of the Water, but not so much as ν : and touching the seasons of the yeare, she is of γ Winter, but somewhat lesse then the ν , & is more fleugmatike then she, like to a woman. When φ is in γ , she is sad, sorrowfull, poore, much suffering, melancholie, and penfull. When she is in δ , she is noble, high, mighty, and of great renowne and reputation, a lover of Kings and of their children, and of all Princes and Nobles, remaining daily with them. When she is in π , she is pittifull and mercifull, having compassion ouer the poore, and giueth much almes. When she is in s , she loneth to be well apparelled, to eate and drinke well, to dance,

dances, to leape, to play at ball with men, to haue chaines, orches, diamonds, rubies, and other faire and costly brooches. When she is in ♏, she is sicke lustlesse, and cannot helpe herselfe with her owne members. When she is in ♐, she is in perplexitie, sorrowfull, angrie, enuious and ill contented, hauing one of her members cut away and lost, a seruant of poore folkes, which haue also lost some of their members. When she is in ♑, she is a great lady and mistresse, angrie, chiding, and fighting, and seeketh nothing but strife and quarrels, and fauouring men of warre for her defence, and to be maintained in her quarrels. When she is in ♒, she delighteth in strife and contention, and to oppresse other, and to take their goods away by force and violence. When she is in ♓, she taketh pleasure to shoot in crossebowe, and to heare the pike, and halberd, and to iust in tourney. When she is in ♈, she delighteth to heare singing, and to eate and drinke well, and to be drunken sundry times and because that she is faire, pleasant, and of faire stature, she, also loueth faire things, and to haunt the like company. When she is in ♉, she loueth to hunt and to hawke, and loueth the hawkes of all kindes. When she is in ♊, she is quene of a great realme, rich, mightie, and of great wisdom and knowledge, and executeth all things which she doth by knowledge, and doth gouerne her realme, and doth maintaine it in peace by her great knowledge, and loueth her subjects well, because they take great pleasure to learne science, lawes, and customes. The houses of ♈ bee ♀, her exaltation ♈, her ioy ♎, her fall ♏.

Of the qualities and powers of ♄ in the Signes of the
Zodiacke. Chap. 27.

Mercurie is a planet of a good spirit, and of great knowledge, his nature is to be good with good, and bad with bad, he is hote and drie, on such wise, that he is a Planet masculine with the masculine, and feminine with the feminine. His force dooth diminish and weaken in the house of ♋, and he is friend to ♊ in science and doctrine, in his ioy and sobaine moouing, hee dooth participate with ♌. He which holdeth of him is likewise hartsie and

and sodaine in all his doings, and will not do any thing but that which taketh him in the head, he is very apt to learne, and of a subtil intendment, but of a small courage, and is sometimes a great deceiuer. and a traytour: he is one of the three Planets which causeth raine. When ♄ is in ♈ he beateth and killeth folks, he maketh strifes, debates, contentions, & murmurings. When he is in ♉ , he is excessive in eating and drinking, and playing: he will be pleasant, and loue to sing and dance and to vse the like company, he is vntemperat in his diet. and slothfull in all his doings. When he is in ♊ , he delighteth to haue debates, and appointeth himself to go to lay wait to kill men, and to p̄uent others, hauing no delight but to slay and r̄sack others. When he is in ♋ , he is euill, malicious, a dissembler, traitterous, disobedient ready to doe wickednes, and melancholy. When he is in ♌ , he is giuen to warre, caring not to kill a man, and loueth nothing but contention, strife and debate. When he is in ♍ : he delighteth to shote in hand-gunne and crosse-bowse, and loueth horses, harnessse, and men of warre, as wel the lesser as the greater, and to be well clothed, decked and appointed. When he is in ♎ , he is wise, well seene in al kind of knowledge, and a great Historiographer or wyter of histories. When he is in ♏ , he is of a good making and stature, of a good countenance and apparance, and loueth to be wel horsed and gorgeously apparrelled. When he is in ♐ , he is quarrellous. making great prouisiō in his house to assault his enimies, to ouerrunne and kill them. When he is in ♑ , he is pooze, ill cloathed, sickely, asking for Gods sake, and lame of one of his members. When he is in ♒ he is a great Astrologian, Diuine, Geomancian, and an interpreter of dreames. When he is in ♓ , he is great, rich, and mightie, and in good order, sumptuously cloathed, and ful of al good vertues & manners. His house is ♒ and ♓ his exaltation ♒ , his descent ♓ . And thus by the discourse of the Chapters there is manifestly declared vnto you the conditiōs, powers, & natures of the Planets to the end you may come to iudge each figures. And you shall indge according to the nature and condition of the Planet, from whome the holdeth and comeneth out, (as wee haue said of the Elements).

as the figure *Aquisitio* is attributed vnto γ . *Letitia* vnto δ . *Puer* vnto ϵ , and so consequently of the others, as the examples shall shewe hereafter. Now must we speake of the *Zodiacke*, following our former promise, the most plainest and manifest that we can, although that it do not much touch the matter of *Geomancie*.

Of the Sphere and Circles of Heauen.

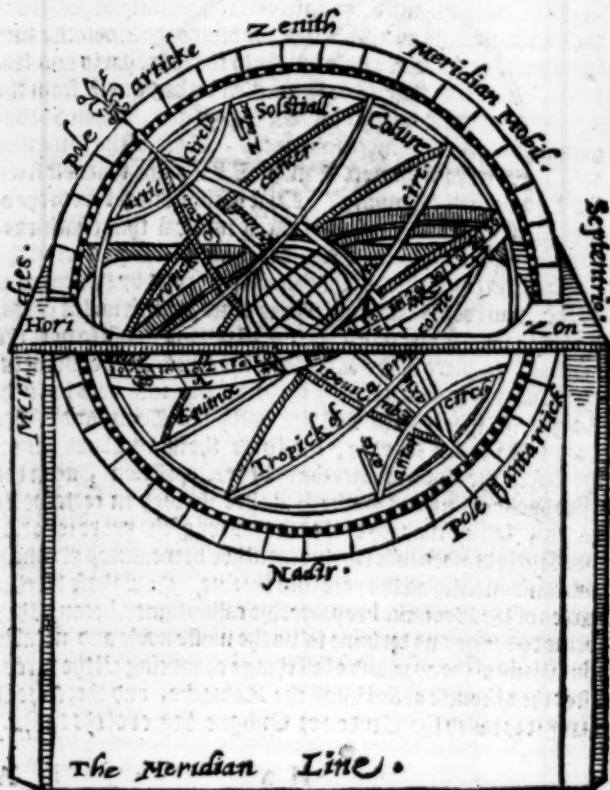
Chap. 28

The Sphere and all the compasse of Heauen is diuided into ten Circles, whereof foure be lesser, that is to say, the *Artique*, and the *Antartique*, the tropick of *Cancer*, and the tropick of *Capricorne*, the other fve be greater, that is to say, the *Equator*, the *Zodiacke*, the two *Pillars*, the *Meridionall*, and that of the *Orizon*; of the which Circles, the greatest is the *Equinotiall*, because it diuideth and parteth the world into two: the next greatest is the *Zodiack*, because he parteth the *Equinotiall* by the middle. And because we haue no great neede of these, as touching this our Art, wee will now cease talking of other things, and speake onely of this and of the signes. The *Zodiacke* or otherwise called the circle of life, is that which appointing the way of *Sol* is set ouerthwart and oblique amongst the other poles of the world, of the which *Zodiack*, the one moiety declineth from the *Equator* to the pole *Artique*, and the other moiety descendeth vnto the *Antartique*, and that is the cause that it is many times called the circle oblique, because that the scituation and oblique setting of him in the respect of the *Equator*, and of the place of the first moouing were expedient and necessarie, because y by the course and recourse, or reuolution of the planets, and especially of *Sol*, each part and quarter of the Earth be alternately moued for the bringing forth and growth of things. Furthermore, the circle is called *Eclipticall*, because the Eclipse neuer commeth vnto *Sol* and vnto *Luna*, but when those two planets be in one *Zodiacke*, and so the circle *Zodiack* diuideth all the Sphere of the world, and the *Equator* into two parts.

partes, of the which two Circles the common spaces betweene them be called Equinoctiall, that is to say, when that Sol is in either of them, the night and day be equal: but the points, which be in the midst betweene the said deuisions and spaces be called the Tropicks and points of the Solstices, that is to say, the eiuersions, Stations, and Stayes of Sol. The principall pointes of these Equinoctials and Solstices, doe diuide the Zodiacke into foure parts or quarters, responding to the foure parts and seasons of the yeare: that of the Prime season beginneth from the seperation of the Zodiacke and of the Equator, when Sol beginneth to decline to our height or top. That of the Summer doth beginne from the next Solstice. That of the Haruest from the Equinoctiall following. That of the Winter from the other Solstice, and because that euerie natural thing hath a beginning, middle, and end, for this cause euerie quarter of the Zodiacke is deuided into three equall partes, & by this meanes all the circuit of the said Zodiacke is diuided into twelue parts, that is to say, for as much as the Astronomers vse to note the markes, to place in the Zodiacke the aspects of the Planets, for the partes quoted or noted of the twelue numbers be such, 1. 2. 3. 4. 6. whereof the first signifyeth the Coniunction, the second the aspect Sextile, the third the aspect Quadrature, the fourth the aspect Trine, the fift the Opposition, as in the third booke of this our worke shall bee shewed in certaine figures, which maketh that each quarter of the yeare is correspondently diuided into twelue monthes or measures of times, and consequently all the yeare into twelue. Now these twelue partes of the Zodiacke bee properly called signes, because they seeme to define, and termine to vs the mosse noble and notable mutations of the ayre, and of all things chauncing all the yeres, after the discourse of Sol by all the Zodiacke, and therefore of many it is called the Guidon or Ensigne beauer of the times.

A figure of the Lesser Circles.

The Pole Antarique.



The Meridian Line.

The Pole Artique

The

The figure of the Zodiacke, of the Equator, and of
their poles.



Of the the proper names of the Signes of the Zodiacke, and
of their diuisions, degrees, and qualities.

Chap. 29.

Now must you know that the twelue signes of the Zodiack take their beginning and originall spring of the diuision of the Equinoctiall of the Prime or Spring time, that is to say, at that time \odot beginneth to decline towards our region and the daies doe win vpon the nights, and bee in their order distributed to \odot contrary of \odot first mouement, according to the succession of the first mouement, as well of the planets as of the stars fixed, which is from the occident by the south, toward \odot East. And because that \odot , according to his diuers influence, that is to say, more rather right or streight then oblique or crooked casting of his beames, and according to the diuers preparation of the substance of the inferior things and difference of the time going by each Signe, dooth moue and also changeth in like maner the inferior things vnto the like

disposition, which is the nature of these things, and of beasts, and that it seemeth to cause sundry effects: and for this cause the signe of the Zodiacke beareth the name of some of the saidethings or beasts. Wherefore the first is called Aries, that is to say, γ Ramme, because \odot going by that parte, approacheth nere the course of the places, & his heate, mixed with moistnes, beginneth to augment little and little, and the ayre doth temperate it selfe, which is a thing much nye unto the nature & complexion of the Ramme. The second is called Taurus, that is to say, the Bull, because \odot being vppon him, his heate doth augment, & the moistnes resolved, maketh a temperatenes of γ Ayre drawing to a bynes a thing much agreeing to the nature of a bull. The third is called Geminie, that is to say twindles, or two children ioyned in one, because that in this season doth augment double, and the males of all kinde of beasts do ioyne & couple with γ females for γ increase and bringing forth of their shape. The fourth taketh his name of the crabbe, & is called Cancer, which is a beast that geeth backward, by reason that \odot returneth toward γ Equator, whence he first came, in obseruing the discent & declinations of a contrary order vnto that which he had in Geminie. The fift, because of the extreame heat which is then accompanied wth a bynes, taketh γ name of a Lion, for γ Lion is strongest of all the beasts, & of a complexion hot and dry. The sixt is attributed vnto the Virgin, which is a thing barren and very weake, for then the heate diminisheth, and the bynes which he bringeth in, hath dominion, by meanes wherof all thinges doe cease to growe and to increase, & become barren except (it may be) the extreame concoction of some. The seventh After is not only called Libra, or the Ballance because that the days and nights be then equal, but also because it maketh alike waight & measure of the qualities betwene the heate which then fainteth, and the colde which doth then beginne to come in. The eight is called the Scorpio, as the parte venemous and mortiferous of the yeare, for by the bynes which then doth excel, and is in his force, and the coldnes brought in, which be two qualities, euinies vnto nature,

there

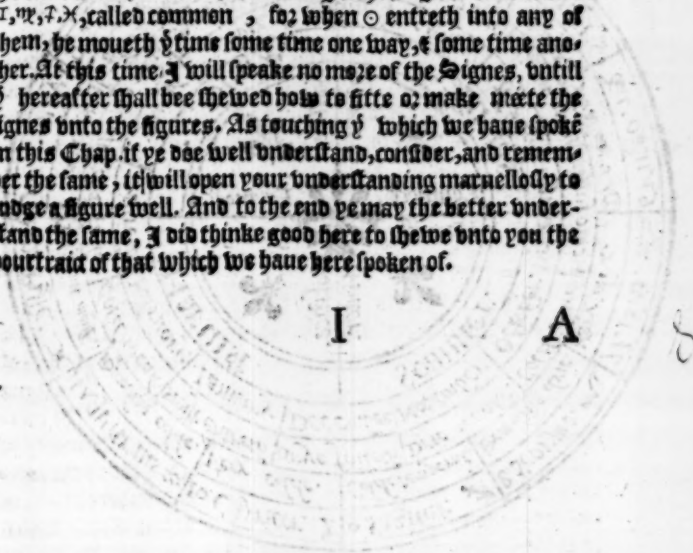
there commeth corruption of the Ayre, and by that meanes pestilences or other dangerous diseases. The ninth is called the Archer, and is called Sagitarius, for when ☉ commeth vpon this signe his heate being banquished, the colde hath dominion and thereof commeth fogs, mists, snows, frosts, & other such pernicious alterations, hurting on all partes the beasts, & al things hauing the vegetiue life, as if they were darts and arrowes venomed. The tenth beareth the name of the Bucke, and is called Capricornus, which is a beast of colde nature, drie and melancholy: for ☉ being then gone farthest away of all the yeare, he goeth from our climate and region, and by that cause the Ayre becommeth distempered, by the occasion of the great and extreme colde that is then accompanied with drynes. The eleuenth is called Aquarius, that is to say, a raster of Water, because that drynes sayling, moystnes commeth in againe, for then ☉ returneth towards the Equator, and by reason of coldnes, which then is Lady, there commeth much snow and raine. Finally, the twelfth and last signe hath not without great occasion taken the name of fishes, because they be beasts of the water, for then the coldenes of the time beginneth by litle and litle to end: and by the coming of ☉ into the toppes of our regions, the moystnes frozen and congealed both dissolue, and thereof commeth a temperatenes of the Ayre, much watry and rainy. And thus appeareth the reason why the signes of the Zodiacke beare the names they haue, and thereof commeth also, that the fixed starres compassed about the way of ☉, and vnder these twelue signes be brought in the figures of the saide beasts asorenamed, or of other thinges: to the end, for to knowe each constellation answereth vnto each qualitie of the said signes, and the properties of the signes answere not to the images and natures of the starres. You must note, that of these twelue signes there be fixe Antique, or Septentrionall, that is to say these, γ, υ, ιι, σ, ς, and the other fixe Anterique, Meridionall, or Southerne, that is to say, ♊, ♋, ♌, ♍, ♎, ♏. There is also thre which be of the nature of the Fire, that is to say, ιι, σ, ς, other thre which be of the nature of the Water, ♒, ♓, ♑, other thre be of the Ayre, ♈, ♉, ♊, and thre

three other which be of the Earth ♄, ♀, ♀. The Signes masculine be those which be of the Fire and of the Aire: the feminine be those which be of the Water and of the Earth: the Oriental, be those which be of the Ayre: the Occidentall be those of the Earth: the Peridionall be those of the Fire: the Septentrionall be those of the Water. Some be figured in forme of man, which be ♀, ♀, ♀ and ♀: some in forme of beasts, as ♀, ♀, ♀, ♀ and ♀: others in forme of other liuing things, as, ♀, ♀ and ♀.

Each one of these Signes is deuided into twelue equal parts: and by the like consequent, all the Zodiacke into 360. degrees, and eche degree is diuided into 60 minutes, wherof at this time I will speake no more, because it maketh not much vnto the Science which we treat of, which is Geomancie. The one parte of these Signes be said to ascend directly, and together oblique or backward. They which do ascend directly beginne at the Signe of ♀, and end at ♀: they which descend oblique or thwart, beginne from ♀ and end at ♀: those which doe goe thwart, obey vnto them which goe direct, as by way of example ♀ obeyeth ♀, ♀ to ♀, ♀ to ♀, ♀ to ♀, ♀ to ♀, and ♀ to ♀. The first signe is ♀, and hee agreeth in way with ♀: ♀ with ♀: ♀ with ♀, ♀ with ♀, ♀ with ♀, ♀ with ♀. The Circle of the Zodiacke is deuided into two partes, wherof the greater is called the moity of ♀, and beginneth at the signe of ♀, and endeth in ♀. The other is lesse and is called the moitie of ♀, and beginneth at ♀ and endeth at ♀. The moity of the beginning of ♀, endeth in the end of ♀, & is called the moitie hot, the other which beginneth at ♀, and endeth at ♀, is called the moitie colde. The fourth parte of this Circle which is at the beginning of ♀ vnto the end of ♀, is called the Prime time hot and moyst, signifying yong age, which is hot and sanguine. The other fourth part which beginneth at ♀ and endeth in ♀, is called Summer, hot and drie, and doth signifie youth from twentie, vnto fife and thirtie yeares, which commonly is hot and cholericke. The other which is from the beginning of ♀, vnto the end of ♀, is called Sparnest, colde and drie, signifying age, which is commonly colde and melancholy.

The

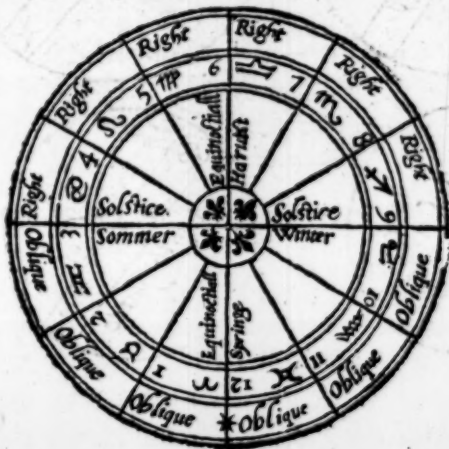
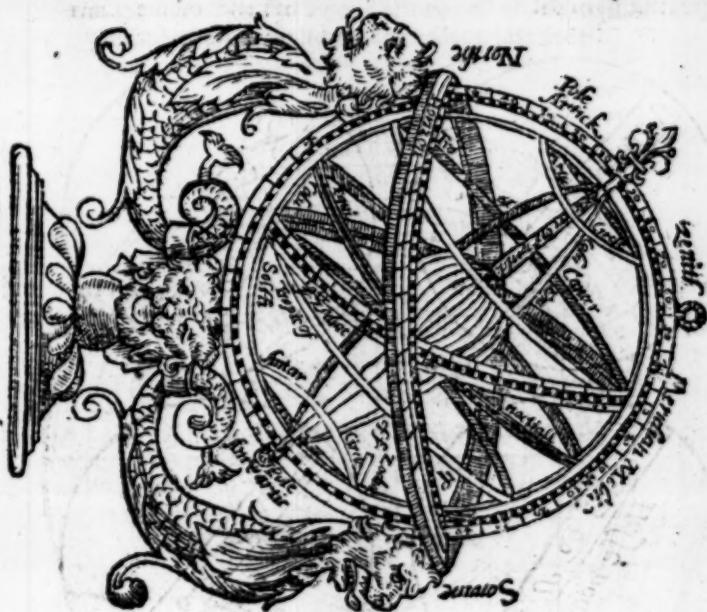
The last which hath his beginning from ♄ vnto the end of ♄, is called Winter, colde and moist, signifying crooked age, which is alwaies feeble, and flegmatike. Amongst these Signes, some be moueable, others fixed, and others common. ♄, ♀, ♁, ♃, be called moueable, for when ☉ entreteth into ♄, he moueeth and changeth the Winter time into the Prime, and so of other into other seasons. The fixed, be ♄, ♀, ♁, ♃, and thus called, for when ☉ entreteth into one of them, he maketh the time firme, constant, and resting. The Signes common be ♀, ♁, ♃, ♄, called common, for when ☉ entreteth into any of them, he moueth y^e time some time one way, & some time another. At this time, I will speake no more of the Signes, vntill y^e hereafter shall bee shewed how to fitte or make mate the signes vnto the figures. As touching y^e which we haue spokē in this Chap. if ye doe well vnderstand, consider, and remember the same, it will open your vnderstanding maruellosly to iudge a figure well. And to the end ye may the better vnderstand the same, I did thinke good here to shewe vnto you the pourtraid of that which we haue here spoken of.



A figure for to knowe the Signes and all the discourfes of
their said qualities, according to the foure feafons
of the yeare.



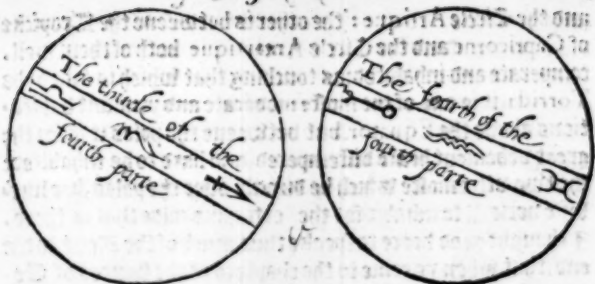
Other figures to know the signes which moue, as well di-
rect as oblique.



The great moiety of Sol

The great moitie Luna





Of the five principall Regions of the world, commonly called Zones. Chap. 30.

You must note moreover, that the lesser Circles which we haue here before onely touched, in passing by them, that is to say, the two Tropickes, & two poles, seme to deuide the whole Heauen into five principall parts or regions, commonly called Zones or Circles: vnto the which doe as many climats and countries answere proportioned in this terrestrial globe. And these Zones or Circles be farre differing one from another, as well in figure, greatnes, and largenes, as in nature accidentall or temperature. For the first is situate betweene the two Tropickes doubly, and deuided into two parts, by the Circle Equator, and therefore it is all of one forme, & the biggest of all the other, which may be wel called a Zone, and is called Torrida, or Burning, for that it semeth continually to burne, because of the continuall reuolution of the sunne about it. The two outmost, comprised vnder the poles of the world, be inclosed with the borders of the Artique, & Antartique, which doe seme rather to beare the forme of a Circle then of a Zone. And they be like equall, and of one forme, and lesser then the others be. Betwene these two Regions, & that of the middle there be other two placed, and be like equall one to another, yet limited with a greater, larger & ampler Circuit, rounde about the Tropickes then the other of the poles be, whereof we doe inhabite that which is contained betweene the Tropicke of Cancer and

and the Circle Arctique: the other is betweene the Tropicke of Capricorne and the Circle Antartique both of them well, temperate and inhabited: as touching that which is called the Torrida, it is one of the most moderate and pleasant habitations about the Equator, but betweene the poles it is for the great vehement heate distempered, and hard to be inhabited: the two uttermost which be directly over the poles, bee likewise verie ill to inhabit for the extreame colde that is there. I thought good heere to speake thus much of the Zone, to the end, that when ys come to the chapters of the figures of Geomancie, you may the more perfectly knowe the nature and propertie for the qualitie which some hold of $\frac{1}{2}$ Earth, others of the Ayre, some of the Water and some of the Fire, as is fore declared vnto you.

A figure of the Zones of the Earth.



Of the Figures and Characts of the Planets. Chap. 13

After that the faculties, powers, and qualities of $\frac{1}{2}$ planets of the signes of the Zodiacke, haue bene declared,
Now

Now reſteth it to figure out the Characters, & to ſhew how yee muſt appropriate them to the figures of Geomancie, to the end, that when you finde them to bee accompaigned with the ſaid planets, you may the better knowe their ſignification, and that the iudgement which ſhall be giuen of the figure vppon the queſtion made, may be made more certain and ſure. Now behold, hereafter ſolloweth the portraiture, and the names which all the Aſtrogians and Geomancians doe uſe.

Saturne	Iupiter	Mars	Sol	Venus	Mercurie	Luna.
♄	♃	♂	☉	♀	☿	☾

Of the houſes of the Planets. Chap. 32.

You muſt vnderſtand, that ſo far as much as each of the planets haue two houſes, ☉ and ☾ excepted, which haue but each of them one. The houſes of ♄ be ♄ and ♄. the houſes of ♃ be ♃ and ♃. the houſes of ♂ be ♀ and ♀. the houſe of ☉ is onely ☉. the houſes of ♀ be ♀ and ♀. the houſe of ♀ be ♀ and ♀. the houſe of ☿ be ♀ and ♀. the houſe of ☾ is onely ☾: behold, here is the portraiture.

♄	♃	♂	☉	♀	☿	☾
♄	♃	♂	☉	♀	☿	☾

How the Planets muſt be attributed vnto the figures, and the figures to the Planets, as well direct as retrograde.
Chap. 33.

As for to knowe and vnderſtand vnto which of the Planets the figures of Geomancie muſt be attributed, and to vnderſtand which be the direct, & which be the retrograde, I haue thought good here in this place to deſcribe out a figure, and by two letters to giue you the ſignifications thereof. Whereof the letter D ſhall ſignifie direct, and the letter R retrograde, as yee ſhall heere ſee by example.

Of

<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>
<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>D R D R D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>
<p>♈ ♀</p> <p>♏</p> <p>* *</p> <p>* *</p> <p>* *</p>	<p>D R</p> <p>* * *</p> <p>* * *</p> <p>* * *</p> <p>* * *</p>	<p>♏</p> <p>♏</p> <p>* *</p> <p>* *</p> <p>* *</p>
<p>♏</p> <p>* *</p> <p>* *</p> <p>* *</p>	<p>♏</p> <p>* *</p> <p>* *</p> <p>* *</p>	<p>♏</p> <p>* *</p> <p>* *</p> <p>* *</p>

Of the names and Characts of the signes of the
Zodiacke. Chap. 34.

After that we haue figured the Planets according vnto the Characts which the Astrologians haue vsed to attribute vnto them, & shewed how they ought to be appropriated to the figures of Geomancie: Now resteth it to doe as much by the Signes of the Zodiacke, to the end, that the Geomancian hauing fully and perfectly the knowleedge of his Arte, bee ignorant in nothing which belongeth to iudge a figure perfectly, Beholde, here is an example.

Aries

1 Aries the ramme ♈	2 Taurus the bull ♉	3 Gemini the twinnes ♊	4 Cancer the crabbe ♋
5 Leo the Lyon ♌	6 Libra the ballan ce ♎	7 Virgo the virgin ♍	8 Scorpio the scorpion ♏
9 Sagitarus the archer ♐	10 Capricornus the goate ♑	11 Aquarius the wat. bearer ♒	12 Pisces the fishes ♓

How the Signes be attributed to figures, and the figures
to the Signes. Chap. 35.

Now must we shewe how the Signes be attributed to the figures, and the figures to the Signes: which argument is (as we haue saide before) how to knowe to iudge a figure perfectly after the Arte of Astrologie. And therefore the first (as ye may easily se by the example which followeth) which is aquisitio is attributed to ♈: the second which is letitia is attributed vnto ♉: the third called puer is giuen to ♊: the fourth which is coniunctio is attributed vnto ♋: the fifth which is fortuna minor is subiect vnto ♌: the first which is rubeus is attributed vnto ♍: the seuenth which is cauda draconis is attributed vnto ♎: the eight which is amissio is attributed vnto ♏: the ninth which is populus is giuen to ♐: the tenth which is Via is put to ♑: the eleuenth which is albus is giuen to ♒: the twelfth which is puella is attributed to ♓: the thirteenth which is tristitia is giuen to ♈: the foureteenth which is carcer is giuen to ♉: the fiftenth which is caput draconis is attributed vnto ♊: the sixteenth which is fortuna minor is attributed vnto ♋. And thus haue you an aduertisement vnto which of twelue Signes eche figure is attributed, the which that you may knowe the more euidently, I haue set there this figure following.

℞

The

The manner to attribute the signes to the figures
and the figures to the signes.

1 Aries ♈ * * * * * * * * aquisitio	2 Taurus ♉ * * * * * * * * letitia	Aries * * * * * * * * Puer	4 Virgo ♍ * * * * * * * * coniunctio
5 Taurus ♉ * * * * * * * * fortuna minor	6 Gemini ♊ * * * * * * * * rubeus	7 Sagittarius ♐ * * * * * * * * canda draconis	8 Libra ♎ * * * * * * * * amissio
9 Capricornus ♐ * * * * * * * * populus	10 Leo ♌ * * * * * * * * via	11 Cancer ♋ * * * * * * * * albus	12 Libra ♎ * * * * * * * * puella
13 Scorpio ♏ * * * * * * * * tristitia	14 Pisces ♐ * * * * * * * * carcer	25 Virgo ♍ * * * * * * * * caput draconis	12 Aquarius ♒ * * * * * * * * fortuna maior

Of the domination which the signes haue ouer the partes
of mans body, Trees, seedes, and Regions.

Chap. 36.

Moreouer, the Signes haue sundry dominion and gouernment ouer the members and partes of mens bodies, Trees, seedes, plants, and Regions in manner as heereafter followeth. And first γ hath dominion ouer the head and face of man; and of Regions, he gouerneth, England, Germany, Arabia, and Palestina. δ Gouerneth the neck and throst of man, and all Trees and plants grafted neere the house, and ouer the Regions of Russia, Media, Persia, Polonia, and Ireland. π is a gentle signe, and of the members of man, Gouerneth the armes and shoulders: and of Regions, Armenia, Egypt, Flaunders and the Citie of London. ϵ as touching the members of man, Gouerneth the Liuer, lights, stomack and brest, and al little Trees, and the Regions of Phrygia, Bithinia, France, Scotland, and the Citties of York, & Saint Andrews. α Gouerneth the heart and backe, and all great trees, and the Regions of Chaldea, Italie, Bohemia, and parte of Turkey, and it is a signe hot and malicious. ν ruleth the belly, guts, and diaphragma, and the graines, & seedes of plants: and of Regions, Babilon, Assyria, Grecia, & Candie. ζ hath dominion ouer the hanches, buttocks and nauill: And of Regions, Aethiopia, Affrica, and Liuania. μ Gouerneth the priuities, stones, and bladder, all high trees, and the countries of Capadocia, India and Norway. ζ gouerneth the thighes, & the Regions of Arabia, Felix, Spaine and Hungaria, ψ is a cholericke and melancholie signe, and gouerneth the knees, and the Regions of India, Thracia, & Bulgaria. ω gouerneth the leggs and ancles, and the countries of Tartaria, Malachia, and Denmarke. \times ruleth the seete, and the kingdomes of Portugall, Poymandie and Calicia, and the Citties Siuill, and Compostella.

The governmēt that h and the other Planets in each Sign
haue ouer the members of man Chap. 37.

The planets haue likewise their dominion and gouernmēt
ouer the members of man by all the signes in forme and
manner as I will declare. And first of all h in ♀ hath the sto-
macke, ♀ the belly, ♂ the head, ☉ the hippes, ♀ the feete, ♀ the
buttocks, ☿ the knees. h in ☿ gouerneth the belly, ♀ the chin
bone, ♂ the neck, ☉ the knees, ♀ the head, ♀ the feet, ♀ the but-
tocks. h In ♀ gouerneth the belly, ♀ the stones, ♂ the sto-
macke ☉ the legges, ancles, and heeles, ♂ the arse, ♀ the head,
☿ the buttocks. h in ☿ gouerneth the genitozies, ♀ ♀ buttocks
♂ the stomacke, ☉ the feete, ♀ the armes and shoulders, ♀ the
eyes and throate, ♀ the head. h in ♀ gouerneth the stones, ♀
the buttocks and knees, ♂ the belley, ☉ the head, ♀ the heart, ♀
the shoulders and throate, ♀ the arse. h in ♀ gouerneth the
feete, ♀ the kness and legs, ♂ the belly, ☉ the arse, ♀ ♀ upper
part of the belly, ♀ the heart, ☿ the shoulders. h in ♀ gouer-
neth the knees and legs, ♀ the eyes and visage, ♂ the genito-
ries, ☉ the shoulders, ♀ the head, ♀ the belly, ☿ the stomacke. h
in ♀ gouerneth the ancles and heeles, ♀ the feete and hands,
♂ the head, armes, and buttocks, ☉ the heart, ♀ the genito-
ries, ♀ the shoulders and chin bone, ☿ the belly. h In ♀ gouer-
neth the feete, ♀ the legs and ancles, ♂ the feete and hands, ☉
the belly, ♀ the buttocks and armes, ♀ the genitozies & heart,
☿ the chin bone. h In ♀ gouerneth the head and feete, ♀ the
eyes and knees, ♂ the legs and shoulders, ☉ the chine bone,
♀ the heart and buttocks, ♀ the stones, ☿ the huckle bones. h in
♂ gouerneth the head and necke, ♀ the shoulders, stomacke, &
feete, ♂ the heeles and heart, ☉ the genitozies, ♀ the knees &
legs, ♀ the heart and hucklebones, ♀ the stones. h in ♀ gouer-
neth the four humors, ♀ the armes and neck, ♂ ♀ heart, and
head, ☉ the belly and the ancles, ♀ the hippes, ♀ the neck and
chine bone, ☿ the stones & the hips. Beholde here what power
h hath in each signe, the like haue you of al the other Planets,
which I here leaue at this time to speak of, as wel for breuitie
take

sake, as also so; that many Astrologians haue treated of this matter, and amongst others Ptolomie and Ihon de Indaigne Doctor in Astrologie, & Ihon de Montroy in his Chiromansia & Physiognomia and many others, as wel ancient writers, as late writers, which ye may read, if y^e you haue to doe therewith. Also what significations the said Planets haue in the Signes, and in their houses, touching the Realmes and Prouinces which at this time I also omit, and will not speake of the erection or edification of the houses of heauen, according to the Astrologie iudiciall.

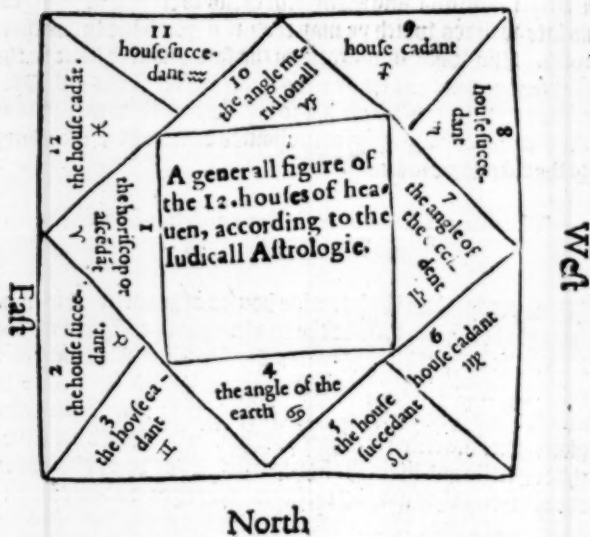
The manner how to erect the twelue houses of heauen.
Chap. 38

To erect & place these twelue houses of heauen, it is no other thing but to finde the twelue parts or signes of the Zodiacke, set out by the greater Circles without hauing any respect to that that the bowe or Circle of the said Zodiacke is inclosed with in each space of the saide houses: so; the Astrologians haue inuented the spaces of the said houses, so the ende, that by little and little, the signes being lifted vp, or else vnder theORIZON, they may by certaine spaces or distances all equall and in like, discerne sensibly the beaming & irradiation of the said signes to be changed, and so finally by the directions of the saide equall spaces iudge the times of the accidents to come, as it is contained by the precepts and rules of this Arte iudiciall, according to the which Arte the saide twelue houses be represented by this figure here placed.

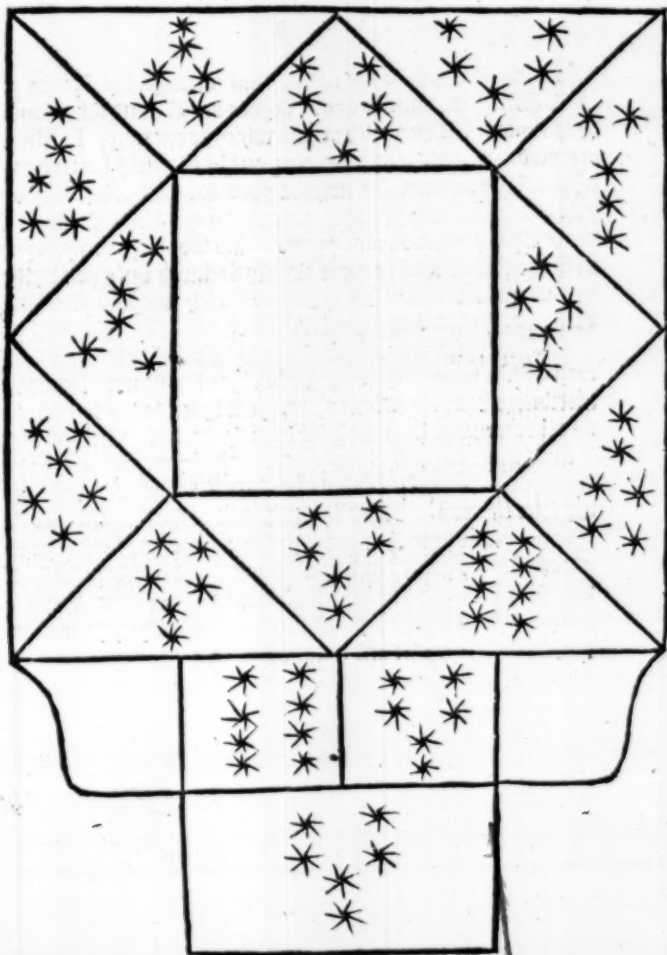
K 3

South

South



a figure of Geomancy made after the fashion of the figure
of Astrologic.



Of the qualitie of the figures of Geomancie.

Chap. 39.

YOU must furthermoze note , that amongst the figures of Geomancie , some be good , others be ill , and other some be common. The good be those which be entring , Tristitia excepted. Those which be going out be ill , onely Lætitia excepted. The common be neither good nor bad , but they be good or bad according vnto þ company they fall into. For when the company is good they be good , and when the company is ill they be ill , as shall be moze plainly declared vnto you by the experience of certaine figures made which we will place and declare in the third Booke of this Arte.

There is mozeouer , a Doctour in this Science called Gerard de Cremon , whose minde is , that the figures should be attributed vnto the Signes , and the Signes to the figures , in an other manner then we haue here spoken of. But for that I finde mine one fashio[n] or practise to be good and certaine by the experience which I haue many times made , I will stay my selfe thereon. This is the figure of the said Gerard de Cremon , and how that he useth the manner to giue to the figures of his houses and exaltations , and consequently of the other Planets , the which after the Arte of this Science ye may proue by the figures and questions which haue bene propounded to sozme and make a figure.

A figure of Gerard Cremon.

Fire	<div> Ω \star \star $\star \star$ $\star \star$ </div>	<div> \mathfrak{M} $\star \star$ \star $\star \star$ $\star \star$ </div>	<div> \mathfrak{M} \star \star $\star \star$ $\star \star$ </div>	<div> \mathfrak{M} \star $\star \star$ \star $\star \star$ </div>
Aire	<div> \times $\star \star$ \star $\star \star$ \star </div>	<div> \mathfrak{F} \star $\star \star$ $\star \star$ $\star \star$ </div>	<div> \mathfrak{V} \star \star $\star \star$ \star </div>	<div> \mathfrak{M} $\star \star$ \star \star $\star \star$ </div>
Water	<div> \mathfrak{U} $\star \star$ $\star \star$ $\star \star$ $\star \star$ </div>	<div> \mathfrak{S} \star \star \star \star </div>	<div> \times $\star \star$ $\star \star$ \star $\star \star$ </div>	<div> \mathfrak{M} \star $\star \star$ \star \star </div>
Earth	<div> \mathfrak{V} $\star \star$ $\star \star$ \star \star </div>	<div> \mathfrak{V} $\star \star$ $\star \star$ $\star \star$ \star </div>	<div> \mathfrak{M} \star $\star \star$ $\star \star$ \star </div>	<div> \mathfrak{II} $\star \star$ \star \star \star </div>

The declaration of the twelue houses of Heauen placed here. Cap. 40.

Y Du haue sene in the figure here besoze, the manner and forme how the twelue houses of heauen must be made, and which be the soure Angles thereof, with their succedants and cadants, and soz because that many cannot without a better declaration thereof totally comprehend the saide figure, I haue thought it good here in this place to make a moze ampler opening, and declare it moze sensibly.

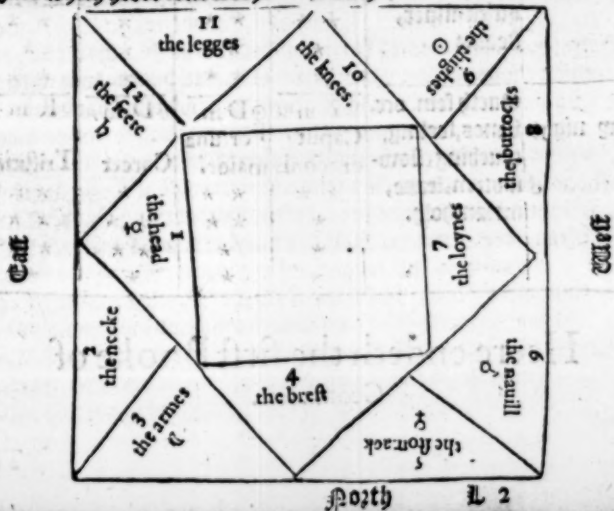
You must first vnderstand, that the Circle of the Zodiacke besides the diuisions which we haue spoken of here besoze, is diuided and parted into soure equall and iust parts, each one of them diuiding the said Circle Zodiacke of the hemisephre, the which parts be called houses: whereof the first is called the Angle of the Orient with the twelue and eleuenth vnto the South, which make the hemisephre Oriental, & is called the quarter and part oriental masculine, signifying the spring time,

time & the infancy of man, which of his nature is sanguine. The other part which is the angle of the south, reaching vnto the occident, comprehending the 10. 9. & 8. houses vnto the 7. is called the hemisphere meridionall & feminine, signifying the youth of man, which then beginneth to be cholerick & heating. The third part which is the Angle occidentall, reaching vnto the septentrionall, containing the 7. 6. & 5. houses to the fourth, is called the hemisphere occident masculine, signifying haruest & age of man, which is then mosse commonly melancholy. The fourth quarter which is the angle septentrional, reaching vnto the orientall, comprehending the 4. 3. & 2. houses vnto the 1. is called the hemisphere septentrionall feminine, signifying winter, the old and crooked age of man, which then doth begin to be phlegmatick, and faint. Those two parts which be from the angle meridionall vnto the angle septentrional be called, the moities ascendant. The other two parts which be from the septentrional vnto the meridionall, be called the moities descendant. The foure angles be the 1. 4. 7. and 10. houses. The 3. 6. 9. & 12. be called the houses Cadants. The 2. 5. 8. & 11. be called the houses succedants. Therefore, when, & as often as in these foure Angles, or in their houses succedants you finde a figure of Geomancie, you shal say, that it is good and profitable for the questian propounded. And contrariwise when it cometh in the cadants, yee may indge it to be ill for the demaundant, as I wil both say and declare vnto you more at large, in interpreting the figures which ye shal finde in the third Booke, which is for that, that in as much as the Angles doe alwaies signifie force, courage of body, valiantnes, stoutnes, good and prosperous fortune, with friends associated with a better hope, as concerning the succedants. That which is next to the ascendant which is the 2. signifieth half fortune by the occasion of goods. That which is next the Angle of the earth which is the 5. signifieth half fortune, coming by gifts, or by the getting or conception of son or daughter, & is to say, of honors or joy. That which followeth the angle of the occident, & is the 8. signifies half fortune because of death, or of things hidde. That which succedeth the angle meridional, which is the 11. signifieth halfe fortune, coming by the mother, or of the prince, or by the peare. The cadants doe signifie weakenes of heart, feblenes & faintnesse of body. And damage (the third excepted & the ninth) which signifie a restitution of a common wealth, likewise honour and reuerence. The 6. & 12. do signifie cowardnes with a wickednes, as wel of persons as of things. Finally, yee must know that the houses (to vnderstand them

aright) haue their seuerall colour as followeth. First, as touching the ascendants, the 1. & 7. must be white, the 4 & 10 greene. Touching the succedants the 2. & 5 must be of the colour of Saffron. The 8. & 11. of colour red. As concerning the cadants, the 3. & 6 must be of the colour of honny. The 9. & 12. blacke. The Planets haue likewise their ioy in the houses that I will here declare. ♄ First taketh his ioy in the first house, ♃ in the 3. ♀ in the 5. ♁ in the 6. ☉ in the 9. ♃ in the 11. ♄ in the 12.

How to know to attribute the members of mans body vnto the houses. Chap. 41.

Foasmuch as I haue said before, that the planets diuersly govern the members of man, & according to the signes wherein they were by all the parts of the Zodiacke, for that cause I haue thought good here to represent vnto you the same more liuelier by a figure, to the intent you may more easelier vnderstand the same, and what signes they be to which haue peculiar signification and gouernance vppon each of them by the houses of the said signes, and to attribute the same vnto the said members of man, according to the figure of Astrologicall iudgement placed here before. Wherof the 1 house signifyeth the head, the 2. the neck, the 3. the armes, the 4 the brest, the 5. the stomack, the 6. the nauill, the 7. the loynes, the 8. the buttocks, the ninth the hips, the 10 the knees, the 11. the legs, the 12. the feet, as ye shall see by the figure which heere followeth: South



A generall Table,comprehending the effect of the first booke of
Geomancie.

Gouernors of the tripli- citie by	fire masculine meridional, spi- rit vital, under- standing, sight, choller, furie y- ron gold, seeds.	R in ♂ Fortuna minor * * **	♀ R in ♀ Amiffio * ** **	D in II Rubeus. * * **	h ♂ in ♀ Cauda draconis * * **
Day night ♀					
Day night ♂	Aer. mas. Dne. reason, hearing, ioy, grace, blos- soms, floures, copper, blood.	♀ R in ♀ Coniun- ctio. ** * **	♂ R in ♂ Puer. * * **	♀ R in ♀ Lxtitia * ** **	D in V Aquisi- tio ** * **
Day night ♀	water, fem. sep imagination, smell, humour, feare, sorow, quick siluer, fleame	♀ D in ♀ Puella. * ** * *	♂ D in ♂ populus ** ** ** **	R in II Via * * *	♀ D in ♀ Albus ** ** * **
Day night ♂	Earth fem. occ. bones, feeling, touching, slow- motion, leade, melancholy.	♀ ♀ in ♀ Caput draconis ** * *	♂ D in ♀ Fortuna maior. ** ** *	♀ D in ♂ Carcer * ** **	♂ R in II Tristitia. ** ** ** *

Heere endeth the first Booke of
Geomancie.



THE
SECON D BOOKE
of Geomancy.

The Prologue.

After that it is sufficiently treated, what thing Geomancie is, and the manner how to practise the same, & what profit and commoditie commeth thereof by the subtiltie of the Science, and the recreation which is taken therein, together with the knowledge and experience which the Geomancian ought to haue in Astrologie: now resteth it to open and discover the qualitie of this Arte by the twelve houses of heauen, and their significations, which be as followeth.

Of all the significations being of the first house, vpon the questions and demaundes which may be propounded and made in the same,

Chap. I



The first house which is the Horoscope or Ascendant and Angle of the Orient, containeth the signification of the demaundes which may be mooued vpon the qualitie, complexion, and the length of the life of man, that is to say:

1 In what disposition is the person, the intent of his will, & the place of his abiding or dwelling.

2 The beginning of thinges which presently hee will take in hand and execute, and the longneste or shortnes of his life, and the qualitie of his heart.

¶ 3

3. Any

3 Any thing that he beareth hidden vpon him, and the alteration of his hearts desire.

4 The making Whiskome and propoztion of his body, to know if he be or shal be wel made or ill, and whether he be faire or hard, or ill fauoured.

5 The natiuitie of the person, whether he shall be healthie or sickly, strong or weake.

6 The beginning of all enterprises.

7 The ioy and sadnesse of the person.

8 As touching the members of man, & other liuing thinges, this house containeth the questions which may be propounded and made of the head, and of euerie thing therein contained: as the braine, memoie, vnderstanding, reason, intelligence, eyes, eye-browes, nose, teeth, mouth, eares & visage: wherefore when ye finde a figure in the first house, whatsoeuer it be you shall iudge after the manner and forme that we wil shew hereafter, and giue alwaies the first house vnto that that the question which is made or propounded doth note to, that is to say, the motiue of the querant.

When ye finde this figure in the first house (called Acquisition) ye shall say that it signifieth goodnesse, happinesse, & quiet life, with the accomplishment of the persons owne hearts desire. If the demand be of or for voyage, it signifyeth good successe thereof, but he that taketh it in hand, shall not depart so soon as he thinketh: but yet shall he returne home in al gladnes, with the accomplishment of his desire. And if the question bee made for loue and in way of marriage, it is good, and for any thing that a louer doth demand in that behalfe: for Acquisition is a figure of the Δ and of Ψ D. in the figure of ∇ and the exaltation of \odot a figure firme, entering in good for all things but for warre: but in Church causes and voyages there is meruailous good.

When ye finde in this first house the figure called Amisio you shall say that it signifyeth, losse of inheritages & of possessions, an ill life, an ill beginning & an ill issue of any enterprise, ill for sickness, voyages, and quicke dispatching: to bee brieft, this figure is ill in all demandes that can be propounded, except

cept for prisoners, in which it signifieth deliuerance and escape out of prison: in all demaundes of women, it signifieth whores and ill women, for this figure of ♀ Retrograde in the signe of and the element of the fire.

If in the first house you chaunce vpon this figure called Fortuna maior, it signifieth good will, good heart, loyaltie, prosperitie in all things, ioyfulnesse and riches, in cause of woman it betokeneth ioyfulnesse, amitie of Kings, great Princes and Lordes: this figure is good in all things (except to keepe a thing secret, in which thing it is a token of small suertie. This is a figure of ☉ in the signe of ♌ a figure of the Earth fixed entering in.

In finding this figure called Fortuna minor, at the beginning it betokeneth cholar, hastinesse, & swiftnesse in all things, it is good for the affaires of warre, & signifieth force & boldnes of heart, in victorie ouer enemies. it is good also for voyages, in other things it is not so good: as touching things of loue it signifieth a contentment of the thing pretended, but y^e matter shall be disclosed. This figure Fortuna minor, is a figure of ☉ Retrograde in the signe of ♌ and of the element of the fire.

Finding in the said house this figure named Ieritia, it doth signifie a peaceable and quiet life, confusion and amitie of merry and pleasant persons, honest, of good heart and will in case of loue it signifieth some lying and dissembling, that is the person will promise much and performe but little: this is also a figure of ♀ Retrograde in the signe of ♌ and of the element of the Ayre.

If that by chaunce this figure called Trillitia, be in the first house, it is a signe of an ill beginning of the enterprise. The man is of ill will, and pensue, a traytor and disobedient. This figure is ill in all things, but to serch treasure in the earth. He is also good in matters of fortifications and buildings: this is a figure of ♀ Retrograde in the signe of ♌ and the Element of the Earth.

When ye finde this present figure named Puella, it doth signifie ioy, to singe & daunce, to play, to be well clothed and neat,

to

to be in loue, a man of good wil, young and a louer of gardens: the is good in case of loue, & in all things, but in warre, this is a figure of ♀ D in the signe of ♄ & of the Element of Water.

* Finding n this house this ppresent figure called Puer, it is a
* token of ioy, and to make feastes and bankets with Labios: it
* also betokeneth theft, robberie, deceite and gaine in play: in
* matter of loue it is good, and likewise in warre. For boyage it
betokeneth a meetly swiftnes, for marriage it is good ynough,
signifying alwaies great deceits and fraudes. It is indifferēt
in all things, but better for warre than for any other thing.
This is a figure of ♀ in the signe of ♃ and of the element of the
Aire, wherefore it is deceptiue, subtill and wittie.

* All those (almost) which in olde time wrote of Geomancie,
* as the Indians, Caldians, and Hebrewes, would that this fi-
* gure called Rubeus, when that it is founde in the first house,
* should be iudged like vnto the other, without releasing it, and
say that it doth betoken, craft, fraud, subtiltie, treason, warre,
debate, discorde, battell, spilling and shedding of blood. And to
be brieſe, it eoth betoken all the wickednes in the world. But
the Egyptians, and a great part of the Latins, say that in ſca-
ming a figure, this figure fortun to be in the first house, that
it should not be iudged. But that figure must be broken and
make an other, because that in this place this figure is nothing
worth, which tving the Author of this booke hath oftentimes
seene and knowne by experience: and that is the cause that I
am of the opinion with the Egyptians and Latins, to breake
the figure when that it is found in the first house. And so at this
time I will speake no more thereof.

* If in the first house ye finde this figure called Albus, it doth
* signifie to haue gaine by trauell, in white things, and that a
* person is sound, pleasant, fine, merrie, and happie in al things.
* If the demaund be for sute of law, it is a signe that the man
* shall winne. If it be for message he shall haue good netwes, in
case Percuriall it is verie good because ♀ hath his ioy in the
first house, it is also good for marriage, but it is nought for war
and good for peace, this is a figure of ♀ D in ♄ and of the Ele-
ment of the water.

When

When ye finde this figure called Coniunctio, in the first house
for that he is a figure of ♀ R in ♀ which is his exaltation, it is be-
rie good in all kinde of Mercuriall thinges, it is also good in
euerie other thing, so that the be accompaigned with good figures,
and the is ill if the be found with ill figures, the alwaies signifieth
alliance, conoord, and coninnation with a friend, or woman greate
with Childe. And this figure is of the Element of the
Ayre.

Findeing this figure called Caput draconis, that is to say, the
greater beare, it signifieth goodnesse in all thinges, except for
warre, for it signifieth combat and battaile, and for peace it is
perfectly good. It is also good for marriage, but it will be long
in dooing, it is good in matter of gaine: to be bzeefe, it is good for
all thinges that ye can demaund, and signifieth health of bodie,
and pleasant and merrie, and to haue the sauour of Kings, Prin-
ces, and great Lords with prosperitie, and obtaining of their de-
sire. And for that it is a figure of ♀ and ♀ according to the opinion
of some men: but by mine opinion of ♀ and ♀ in the signe of ♀ and
of the element of the earth, and for that cause is good to build hou-
ses and to labour the earth.

This figure called Cauda draconis, or the lesser beare, found
in the first house, it is like vnto the figure Rubens, whereof we
haue spoken before: and therefore the figure ought not to bee
iudged when it is found in the first house, but must be broken
and another to be made, neuer thelesse, there be some that holde
the opinion that the iudgement should not heerein be delaide, for
what cause soeuer the demaund was asked, and the figure made,
but it signifieth euilnesse, losse and damage for all thinges that
may bee asked of: so that it is good for nothing but ruynes,
and burnings of Countries by warrs and treasons, by reason
that it is a figure of ♂ and ♀ in ♀ and of the element of the fire.

When ye finde this figure called Carcer in this first house,
it signifieth ill opinions and thoughts melancholique, heavinesse,
sorrowes, enuies, angers, great paine and trauaile: the person to
be a Saturnian, melancholique and dreameing of malice, it is ill in
all thinges, but to make Rampiers, Fortes, and other fortifica-
tions of townes, and to defend them wel, for it is good
to

to take a iourney in hand, or for voyages it is ill: for it betokeneth staying, and that the person or his horse shall be hurt by the way on the foote. This is a figure of h D in \times and of the Element of the earth, and therefore is an ill figure.

This figure called *Via*, found in the first house, signifieth a staying in the way, and small health in the iourney: it is ill in all thinges except it be to goe out of prison, for the which it is good, and because it is a figure of α in her decrease in Ω and of the element of the water, and for that I doe not finde it good, I will say no more at this time.

This figure called *Populus* found in this house is alwaies good in all thinges as well in warre as in peace: signifying alwaies a company of people gathered together for one thing or other: in case of marriage it is perfectly good, and like wise to take a iourney in hand, signifying swiftness, and more by water then by land, and because it is also a figure of α in her full in Ψ and of the element of the Water, it therefore betokeneth raine, and that the person which is on the way shall be moyled.

Of the second house, and of her signification, vpon all the demands which may bee put in question vnder her.

Chap. 2

The second house called the succedent of the Angle of the *Dient*, hath properly and naturallie the signification of gaine to come, for the person which demaundeth and propoundeth the question, to know if it shall be with the trauaile & sweate of his bodie, or by succession, or by gift.

2 This house also containeth the resolution of demands which may be made for mooueable goods, which be in the power of the person demaunding, or for to whome the question is propounded.

3 Which of the two gamsters hath wonne, or shall win the silver.

4 The charges that a person shall make.

5 Whether the friend put in trust, be secret or not.

6 If hee shall bee well serued and to his profit and commoditie,

tie, by either man or woman that hee mindeth to take into his service.

7 Whether he shal haue great gaine in þe place where he dwelleth, or of the thing that he loueth, and that he procureth.

8 The place where the thing lost was stolne.

9 If the voyage that he would take in hand, shall be profitable, and whether it be nic at hand or farre off.

10 Whether the promise made by any Lord shall come into effect and good issue.

11 If it be good in going into one house to passe to another.

12 Whether the messenger which is on the way shall bring good news, or boie.

13 As touching the members of man, it containeth the demands which may be mooued ouer the necke, either before or behinde.

This house is properly the house of gaine and profit, and therefore when ye finde any of these fureteene figures in this second house, or shal iudge according to the signification of each of them as ye shal see hereafter.

When ye finde this Figure Acquisition in the second house, you shall iudge the demands and questions before spoken of to be good, as when the question is for gaine or profit, you shall iudge it to be good and great, and that the person shall bee lockelic in quantitie of Cattell, in prosperitie in traffiques and merchandize, and haue good successe in all thinges in the world, that hee taketh in hand. This figure in this house is better then all the others, except Fortuna Maior, which in this behalfe dooth nothinge emperish, and signifying more then the other, gaine, profit, and honour with Kinges, Princes and great Lordes, and signifyeth as much in matter beneficial, & estates of Presidents and Counsellors.

Findeing this Figure called Amissio in this second house, it is a token of losse and small gaine or profit in all thinges that you can demand, but to obtaine the friendship of a Ladie, as touching the war, it dooth signifye that the messenger shall be robbed and spoyled by a number of theues and hedge walkers, so that in all thinges this figure is ill, be it for wayes or for peace, & is

good for nothing but for lone.

This figure called Fortuna maior, found in this second house, signifieth goodnesse and prosperitie, with honour, riches, great presents of golde and silver, and there is good in any question that ye can demaund, but in heauie and sad thinges, wherein the signifieth melancholines: in all other things there dooth alwaies signifye, ioy and blisse: in demaunds of treasons and robberies, she is good, because she signifieth loyaltie in what house soeuer she be. In the house of friends and enemies (as ye shall heereafter see) ye shall alwaies finde her to signifye force, accompanied with loyaltie: like unto she signifieth faies and rich attire.

Findeing this figure called Fortuna Minor in the second house, signifieth the honour past, great riches and great substance; there is good for marchandise, honours, warres and substance: it signifieth a readinesse and quicknesse, as well for the way as for all other things, but she is not so good and loyall, as that which went last before.

When you finde this figure called Letecia in the second house, it signifieth conquest and getting of goods and riches without sinne or breach of conscience, it doth signifye good companie, mery, recreative and of good will, promising many things which will not be performed: for iourney it signifieth quicknesse of all the orientall figures, there is the best in all things: and in case of robbery, the thing is taken away in pastime and not in earnest.

Findeing this figure called Tristitia in the second house, it signifieth losse and hindrance where gaine is hoped, neuer to attaine unto substance, but by extreme labour, enuie, and anger, accompanied with ill lucke and misfortune, to loose goods, to bee spoiled, robbed, ouerthrowne, and goe in theues company, slowe for iourneyes and small profit. The figure is ill in all things but to fortifie townes, and make buildings, and signifieth that the building which ye make shall not be verie faire, but it shall last long.

When ye finde this figure called Puella, in this second house, it signifieth good gaine, prosperitie and good lucke, and in case of women loyaltie, and virginie, good and sure company by the way, gaine in things of pleasure and mirth: as musicks and such like,

like, it is good in all thinges and especially in matters of siluer and white thinges, it is also good for the way, but that there will be some stay or hinderance by the way: the signifieth no warre but rather peace and concord.

Finding this figure called Puer in the second house, it signifieth profit in Spatchandize by occasion of a woman, and signifieth likewise that the gaine shall be good in the warre, and that therein shall bee gotten honour and profit, for company in the way they shall bee men of warre, valiant and hardie: in case of messages, it signifieth speedinesse with small profit, vnlesse it bee touching warre in thinges concerning honour: it is verie good, touching a thing stolne it shall be had again, but not without vexation and anger.

When in the second house ye finde this figure called Rubeus, which is a figure of ♄ and euill, it alwaies doth signifie small gaine and profit, and signifieth that the person shall be robbed and spoyler, bee it by warre or otherwise: it also signifieth much debate and contention about the thing lost and stolne. and as touching company by the way, it sheweth that they bee men of warre, Ruffins and rypers: to be breefe, this figure is ill in all thinges.

If ye finde in the second house this figure called Albus, it signifieth great gaine and profit with honour, spirit and diligence, specially in white thinges: it is good in all thinges, for that the signifieth a good spirit and vnderstanding, good company, and trustie, and men of honour: there is also good in case of boyage, yett will there be some staying and hinderance therein. I can say to you none other thing of this figure, but that is good in all the demaundes.

Finding in the second house this figure called Coniunctio, ye shal say it signifieth gaine, in thinges of good industrie and spirit, and signifieth that the thing lost shall bee recovered again, but not without great paine and trauell, and long space of time: the company is good and of good spirit, sometime it signifieth ba-
stards, and the obtaining of Bookes and Sciences written by hand: as touching messages, it signifieth quicke arrivall, and also getting of goods and heritages of folkes lately dead. This

figure is commonly good.

When ye finde in the second house this figure called Caput draconis, it signifieth great substance and riches, great goodnes, good company of men of honesty, the thing lost shall be founde, prosperitie and good lucke in marchandise, with great gaine: it signifieth also, that the profite which a person shall haue, shall be with peace and tranquillitie, without warre or debate. Also it is a good figure.

Findeing this Figure called Cauda draconis in the second house, it signifieth all wretchednes and pouertie, and that a person shall be destroyed, wasted, and undone, to sell goods and heritages, to spend gold and siluer without profite, thinges lost shall neuer be recovered, the company is nothing worth, by reason of the robberies and extortions which they vse, and they bee craftsmen, working by yron, as horse-shoers, locke-smiths, and such like.

When ye finde this Figure named Carcer in the second house, it signifieth gaine by thinges hidden in the earth, with couetousnesse and thinges blake: the person shall happen with melancholy and sad company, and of small purpose, in case of voyage: and in all other thinges, she signifieth slownesse: but to build houses and fortresses she is good, but the worke shall be homely: it is good in blake thinges, but it is ill in all other thinges.

If ye finde this Figure called Populus in the second house, it signifieth a quantity of men assembled for travell and marchandise, and to get substance, it signifieth also white thinges, and to spend well, good company, good for voyage, and signifieth swiftnesse, and likewise for warre, for it is token of a great multitude of people assembled ready to fight, it is good for marriage, but colde in matter of loue, it is also good to gaine and profite by the water.

Findeing this Figure called Via in the second house, it signifieth small gaine and pouertie, the thing lost shall neuer bee found again, the company is poore, and the profite is not great: in case of marriage it is not very good, vnlesse the ninth do consent thereunto, it is but meetely in all thinges, but for iourneying, for the which it is good, sauing that there shall be some slacknesse

nesse therein.

Of the third house and of the demaundes which belong
therunto. Chap. 3

I The demaundes which naturally be attributed vnto the third house called the Cadant from the ascendant of the Angle of the orient, bee of brethren, sisters, nephewes, and other kinsfolkes and ayres, with the number of them, and the place of the natiuitie of the querant.

2 This house containeth also the questions which may be propounded of a Scholler studying in the Uniuerſitie, or in any other place.

3 Also of the amitie and wellfare of a neighbour.

4 Of embassages, letters, and messages which come not from any farre countrey.

5 If that the ill fortune shall turne to any good issue at any time.

6 Whether there be any ill company in the way that a man would goe.

7 How the man of the Church doth from whom ye would heare newes.

8 As touching the members of mans body, the demaundes which may be made touching the armes, shoulders, and legs, be appropriated vnto the third house. Wherefore whē you finde any of the sixteene figures, there you shall Iudge the significations, following the rules ye shall see heereafter.

When in this third house ye fynde this Figure called Aquitio, it signifieth that the Person of whom the question is made, is a man wellbeloued, of great riches and dignitie, by occasion of this kindred: for small iourney it signifieth much profit, good company, good neighbours, and good kinsfolkes. In all the demaundes which belong vnto this house this Figure is good, and especially for those which may be made for a scholler, signifying that he shall learne well, and be of knowledge: it is likewise good to knowe the estate and disposition of a man of the church of whome ye would heare newes.

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Finding this figure called Amissio in the third house, it signifieth quarrell and debate with kinsfolkes: in short iourne, it signifieth speedinesse with small gaine, it is ill for the Scholler, and signifieth an ill neighbour, and ill company: in all the demands which may be made in this house, this figure alwaies signifieth an ill end.

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If ye finde in the third house this figure called Fortuna Maior: it signifieth a noble Parentage, mightie and vertuous: it signifieth that the parson for whome the question is made, is angrie with his kinsfolkes, and that he shall haue harme for loue of them, sometime it signifieth a perfit amitie with his kinsfolks, so that the tenth and fourth doe agree thereunto. But neuer, thelesse this figure for that it is good and loyall, signifieth rather good then ill in all thinges, and especially to make a voyage, and for a Scholler, and all other thinges whereof demand or question may be made in this house, it is good.

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Finding this figure named Fortuna minor, in this third house, it signifieth a contraction of amitie with persons of greates authoritie and excellencie, and that the amitie of the kinsfolke is faithfull without any dissimulation: but yet they bee somewhat cholericke, and that there is a little anger and vniquietnesse with them, it is also good for the Scholler, and for neighbour-hood, in case of iourney it signifieth diligence and swiftnesse: it is good, in all, but that it sheweth a little chollericknesse.

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When ye finde this figure called Lxtitia in this third house, it signifyeth peace and concord amongst kinsfolkes and friends: in case of voyage, it signifyeth speedines without gaine or profit, it is ill for a Scholler, for it sheweth that hee hath no mind: or affection to studie: and by this meanes both time and money is lost, that is imployed vpon him: it is good to know if that the neighbours be good and honest, & likewise for friends, and for all other demands which doe belong to this house.

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Finding this figure called Tristitia in the third house, it signifieth strife and debate amongst kinsfolkes, false and dissimuled friendshippe, and to bee chased away by them, the Scholler shall not profit in study, the way is dangerous, and but small profit, the kinsfolkes be of small nobilitie, ill neighbour, the

man of the Church is ill, and hee unto whome hee would doe harme. To be briefe, this figure is ill in demaunds.

finding this figure called Puella in the third house, it signifieth good and perfect friendship amongst kinsfolkes, and profite with them, and sheweth also, that they be of good disposition and health: the sute which a person maketh to come unto the fauour and loue of a woman hee cannot obtaine it: in shORTE voyage it is good, but there will be some tarrying by the way: it is good for a Scholler, but it sheweth that hee is in loue with some woman in the place where hee is resident. In all other things it is good.

When you finde this figure called Puer in the third house, it sheweth that a person shall haue goodes by his kinsfolkes, and especially with those which haunt warres: it signifieth also coniunction and amitie with friends, gaine in all manner of traffikes and marchandize: for the way it signifieth swiftnesse with diligence, with good lucke and prosperitie, and that the person shall finde men of warre by the way, but they shall doe him no harme.

If ye finde this figure called Rubens in the third house, it signifieth choller, anger, debate, and questions, and ill will amongst kinsfolkes: to let a man bloud it is good, also it signifieth burnings by reason of questions and wordes of iniury hapned amongst kinsfolkes: it is ill for the way, because the person is in danger to be spoiled, and ouerturned in all the demaundes which ye can demaund. In this third house this figure is ill.

finding this Figure called Albus in the third house, it signifieth concord and amitie betwene kindred, and that they be men learned and wise, it sheweth also that the letters which come bring good newes, and that he which will take a iourney in hard shall come and goe safe without any daunger of robbing or trouble, it is good in all things, but that it signifieth sighing and lamentation of the kindred: it is also good for neighbourhoode, and sheweth that they be learned, the Scholler shall study well, and be a wise man, it is good for shORTE way, and to be briefe, it is good in all the demaundes which may be made in this house.

When ye finde this figure called Coniunctio in the third house, it signifieth coniunction and amitie amongst kinsfolkes, it is good for all things that may be demaunded touching a scholler: it signifieth also that the kinsfolkes be learned, the neighbours good, the thing lost shall be found againe, the letters which be brought containe none other thing but fables and tales, it is for iourney good, and that the messenger is prompt and diligent: in all things this Figure is very good.

Finde this figure called Caput Draconis in the third house, it signifieth to get honour with the kinsfolkes, the friend is come, or shall come shortly, the neighbours be good and friends: so; voyag it is sure, but that there shall be some stay in the way, the Scholler hath good minde to studie, the man of the Church is honest, in all thinges which ye may demand in this house this Figure is good, and signifieth loue, friendship, and noble parentage.

If ye finde this figure called Cauda draconis in the third house, it signifieth all thinges contrary unto goodnesse, as discord amongst friends and kinsfolkes, with the separation of one from an other, it signifieth also treason of kinsfolkes and friends, and that they will speake with the mouth that which they thinke not in hearte, putting all their intent to fraude and deceit, the Scholler will not applie his learning but set all his minde on warre, or Pigrimarie, or such like: to know of the state of neighborhoode it is ill, because it a token, it is worth nothing: in all things which may be demaunded in this house, this Figure is ill.

When you do finde this Figure called Carcer in the third house, it signifieth a firme loue and secret, amongst friends and kinsfolkes which shall long endure, it is ill for the way, and signifieth that the voyage shall scarcely be ended; it doth also signifie imprisonment by the meannes of kinsfolks, and that the Scholler shall bee a good Student, but yet he is of a melanchollic nature.

If ye fynde this Figure called Populus in the third house, it signifieth amitie with kinsfolkes, and that they be many in number: in case of voyage it signifieth swiftnesse with prosperitie

tie and health; it signifieth also that Embassadors or Messengers shall come about the affaires of the people, the Scholler studieth well, and is in a great company of others, the neighbour-hood is great, hee that intendeth to take his iourney shall finde much company in the way: this figure is indifferent in all demaundes, and signifieth rather good then bad.

When in the third house ye finde this figure called Via, it signifieth small good for the kinfolkes, it sheweth also that the person shall haue his desire, his kinfolkes, shall put him in feight by the way, the Letters which come from neare at hand bring good newes, it is good for short voyage, sauing that there will be some delaying in the way, and better to take iourney by land then by water, and signifieth the accomplishment of all desires.

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Of the fourth house, and of the demaunds thereunto belonging. Chap. 4.

The fourth house, which is the angle septentrionall, or the earth, containeth naturally the questions and demaundes, which may be made vpon the Father or Grandfather, and vpon the great Grandfather.

2 Also vpon houses, Landes, Vines, Gardens, Medowes, Herbes, Trees, and their appertinances.

3 Also vpon a Cittie or Towne, and of the people that dwell therein, to know what they be, and of what disposition, and what is done in the Cittie or Towne.

4 It containeth also the question which may be moued vpon a Castle, Wallace, Fort or Tower, and vpon the place where it is thought that treasure is hidden, or other thinges kept.

5 Also the question which may be moued vpon the end of all the figures, to know if the issue shall be good or bad.

6 Likewise the questions which may be made touching the Auer of the Brother, or sister of the querant.

7 Whether the Father bee dead or shall die quickly.

8 If the Childe be right fathered or a Bastard.

9 Whether the father or the sonne shall dye first. And I will

10 If it be good to buye lands, poffeffions, and heritages,

11 Whether a Towne besieged shall be taken or not.

12 Whether the Ship on the Sea shall come to a good port and
who is in her, and wherewith she is charged.

I 3 If a man dwelling in an house shall dwell there long time
b: nof.

14 Whether he that is on the way, shall belonge in com-
municatiō: these bee the questions which be contained in this
hopse, the signification whereof bee it good or be it bad, shall bee
declared by the discourse of each figure which you shall see here
after.

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Wherefore when in this fourth house you finde this figure
 called Aquifitio, it signifieth good to buy heritages, and for the
 affaires of the father, and that hee is not dead, but hee shall dye
 before the sonne, so that the fifth house doth hereunto agree: the
 sonne is lawfully begotten: there is much treasure hidden in the
 ground, the end of the figure is good, the Towne shall not bee
 taken if the people within be good, the shippes shall come to a good
 Haven, it is good to dwell in a Castle, Towne, Fort, or other
 houses: hee that is on the way shall come shortly, he that dwel-
 leth in the house that the question is of, is to dwell there long e-
 nough: and to tel you in two wordes what you must understand
 of this house, there is no question can be demanded, but this
 house is good thereunto.

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finding this figure called Amisio, in the fourth houre, it signifieth losse of heritages by the death of one that is like; great damage to the substance of the father, a privation of the said good and heritages, quarrells, and contentions with folles of ill nature, life, and complexion: the father shall die before the sonne, it is not good to buy lands or heritages, there is no treasure hidden in them, the Towne besieged shall be taken, the ship cometh with a good winde, but it is no great profit to the Marchant, the shippe is full of young wenches and women for saken, and is in daunger to fall into the handes of the ennemie, or else Pyrats: it not good to dwell in the towne or house, and hee that is therein shall stay there long. This figure is ill for all the

demanda

domaunds which may be made in this house of fortune in the south house;
 finding this figure called Fortuna minor in the south house;
 it signifieth that the father is of good nature and quiet; come of
 a noble race, both he his Grandfather, and great Grandfather:
 the house is faire and handsome, and good to dwell therein; it is
 good to buye landes and heritages; the Towne or Citie is repli-
 nished with men of defence which will defende it to death; and
 those which be within it be men of spoile and murther: the Pallace
 or Castle is faire and costly builded, well furnished with beere
 killes, moneables, munitions, and there is much golde and siluer
 therein; it signifieth that there is no treasure hidden there: there
 shall bee a good end of all the demaundes that be made; the bro-
 ther and sister haue abundance of siluer: the father shall ouer-
 liue the sonne; if the fifth doe thereinto agree, the childe is late full
 begotten; the Towne besieged shall not be taken; but defende it
 selfe manfully; the shippe on the sea shall come vnto a good port
 with much riches; the voyage taken of hand shall haue good
 issue and much spoile; the man shall dwell long in the house;
 there is no demaunde in this house for the which this figure is
 not good, except in things melancholy; as to fight and make an
 assault wherein it signifieth loss; and thus shall you knowe by
 the position of this figure in this south house this figure called For-
 tuna minor, you shall say that it signifieth great suddenesse and
 quicknesse in all things; the father is come of an indifferent no-
 ble race, but they be all cholericke of nature; the house and the
 appoyntment thereof be faire and good, it is good to buye landes
 and heritages but they shall bee abled to lose; and that they shall
 be endamaged by men of warre some time; and there is no trea-
 sure hidden in them; the Citie or Towne is well furnished with
 people, but they be farrivous and all men of warre; the end of the
 demaundes which be touching warres, shall haue good successe,
 and those which be touching peace shall haue ill issue: the father
 shall die before the sonne; the childe is not legitimate; it is dan-
 gerous to buye landes and possessions; the money which was
 hidden is found and taken away; the Towne besieged shall bee
 taken though the quarters and fortifications that is within it;
 the shippe on the sea shall arrive shortly at a good haven, but it

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shall be in daunger to be taken by the enemies: the person lodged in the house shall dwell there a long time. This figure signifies haste, and is not euill but for peace.

Finding in this fourth house this figure called Leticia, doth signifie good lucke and prosperitie in heritages, and that the treasure hid in them, shall bee found and discountred: the father, the Grandfather and great Grandfather be good and of an old, noble and auncient race, the house is pleasant, and the places thereunto belonging recreative, and of much pleasure as well in gardens as also by the situation of the place: the towne is high and white, the Wallace or Castle is very pleasant with the garden works and greene thinges which be there: there is no treasure hidden, the end of all demandes shall be good, the siluer of the brother or sister is very short for the great and extraordinary experiences which they doe bestowe in pleasures and delicates, the sonne is legitimate, so that the sist do thereunto consent: the father is not dead, but doth make good cheare, although that hee shall die before the sonne: it is good to buye heritages, but the buyers shall not keepe them long, the towne besieged shall bee taken, but not ransackt: the ship shall come to a good port, but yet slowly and with a small winde: yet in joy and to the contentment of the maister: the man shall not stay longe in the house or towne.

When in this fourth house ye finde this figure named Tristitia, it signifieth to be disquieted & diuinen from the substance and heritage of the father, and that the father and Grandfather and all the race is ill: the house is ill and naught: and maintained by reparations: the towne or City is strong and auncient and it shall not be taken, the people within be wise, witty and stout: the Wallace or Castle is olde and auncient, and much treasure hidden therein, the end of all things which ye demand is ill, but to buy landes arrearable, & to build houses, whereunto it is good: the siluer of the brother & sister is hidden the father shall ouer live the sonne, and the sonne is legitimate, but the mother becometh herselfe but ill: good to buy heritages for the buyers shall long enjoy them, he that dwelleth in the house shall long dwell therein, the shippe on the sea shall bee long in crouning

concerning she is so heauie laden, in all the demaundes which yee can demand, this figure is ill, because it is figure of h R.

Then in this fourth house ye find this figure named Puella, it signifyeth but small heritage by the misdeameour of the kinsfolkes, although the father be of good nature, and the Grandfather also, the house is pleasant and fine, it is good to labour, but therein will be some negligence and slacknesse: the Citie is faire, but in the end it shalbe taken if that it be besieged, for that it is not defensible and ill maintayned by men of force: there is no treasure hidden: in all the demaundes of this house I finde not this figure to be of the best but in some Articles: the Brother and sister haue but little money, notwithstanding that the brute is that they haue much: the father lieth and shall line long, if the eight agree thereunto, and then shal he ouerline the Sonne, it is indifferent to buy heritages, the Ship on the Sea shall come with a full winde, and arrive to a good port, the person shall dwell long enough in the house, and he that is on the way shal be long in coming.

Finding this figure in the fourth house named Puer, it doth signifye great discord with the Father, sometime good lucke and prosperitie with kinsfolkes (so that the angles consent thereunto) the Father is of good will and healthfull, and lustie of bodye, the house is in lute and question, it is ill to buy heritages, for thereby shall come strife and contention, the syllable Lords bee of no great value or estimation, the Towne besieged shall defend it selfe valiantly, and the people within bee men of defence, the house or forte is not of the fairest, there is no treasure hid: the end of all the demaundes shall haue an ill issue, unless it be for warre, or for loue: the Brother or Sister haue but little money: the father is dead or shall die shortly: the Sonne is not legitimate but a Bastard: The Ship on the Sea shal arrive in safetie, but not without conflict of the enemies, the person shall dwell long in the house or Towne: this figure is a figure of d R.

If yee finde in this fourth house this figure called Rubeus, the time is not verie good for the Fathers succession: the Father is angry and of no great good house, to solve the ground this figure

gure is good, because that all the figures of the fire bee good to
 solve the ground, for that (as we haue saide in the first booke) al
 credes be attributed to the fire: the Towne besieged shall be
 burned and ransakt; and the people therein be thunes & wicked,
 the Pallace or Tower is not faire; there is no treasure hid, the
 brother and sister haue no money, but be poore and needie: the
 father is not dead, but shall die shortly, and the sonne shall sur-
 uive, the saide sonne is not legitimate but a bastard: it is not
 good to buy heritages: the Shippe on sea shall bee taken and
 burnt: the person shall tarrie but small time in the Towne or
 House: all the demands which ye can make in this house haue
 an ill issue, by the signification of this figure, vnlesse it bee to
 put fire to Pyneries or Artillerie, in which it doth alwayes
 signifie death or blood shed.

* * * When in this fourth house ye find this figure named Albus,
 * * * it signifieth prosperitie and good lucke in all things with profite,
 * * * ioy and winning: the father is good, gentle, amiable, merrie,
 * * * and a man which loneth good cheare: and so did his father and
 * * * Grandfather, the house is white, faire, pleasant and lightsome,
 * * * it is good to buy lands and possessions: the Towne besieged
 * * * shall not be taken, and those within it be well appointed, lear-
 * * * ned and of courage: the treasure hid is all siluer, and no gold at
 * * * all: the father is living and shall ouer live the sonne, if the fist
 * * * doe thereunto agree: the childe is legitimate, good to buy heri-
 * * * tages and white thinges, the shippe on the sea shall come to a
 * * * good porte with much riches: the man on the way shall tarry
 * * * long in the house with ioy, solace and pleasure: the ende of all
 * * * thinges which ye may aske in this house is good, except for war,
 * * * for this figure signifieth not warre, but peace.

* * * Finding in this fourth house the figure called Carcer, it is
 * * * good to visite the father for he is sicke or dead: and that if he be
 * * * not dead he will cause some thing to be written, the house is
 * * * good, but not beautifull: it is good to labour the earth: the
 * * * towne is faire but of small force, so that if it be besieged it shall
 * * * be quickly taken or yielded by composition, and yet the people
 * * * within be wise and sage: the Pallace, Castle, or Tower be not
 * * * faire, but it was all builded by pollicie, the treasure hid shall be
 * * * finely

finely founde, the father is dead or shall soone die; and so the sonne shall suruiue, and he is legitimate, so that the first consent thereunto: it is good to buy heritages and to make marriages: the shippe on the sea shall come to a good Hauen with a good winde: the brother and sister haue but little siluer, the partie which dwelleth in the house or Towne shall not abide therein long, in all things that ye may make question or demand, this figure is good, sauing for health and amendment, for it alwaies signifieth death, when the big. both consent, and this figure is called Feretrum that is to say, the beare on which dead men be bozne.

If ye finde in the fourth house the figure Caput Draconis, it signifieth losse of the heritages and successions of the parents, and to be dispossessed and throwne cleane out by order of law: it is good for the father, for hee is good and of good will, the house is faire and pleasant, it is good time and fruitfull to labour the earth: the Cittie is faire and pleasant, and if it be besieged it shall not be taken: and those within it be heartie and of good reputation: the treasure hid shall not be founde: the siluer of the brother and sister is much: the father shall suruiue the sonne: the sonne is no bastard: it is good to buy heritages: the shippe which is on the Sea shall quickly arrine in prosperitie: the man shall sojourne long in the towne or house. This figure is good for all things but for ware. *

When this figure Cauda Draconis, is in the fourth house, it signifieth good lucke, and prosperitie touching landes, the person shall overcome his suite with great anger, trauaile and enuie: the messenger which cometh by the Countrey will come shortly: the patient shall amend if the first consent. This figure is ill in all demandes which may be made of the father: that is to say, for heritages & succession: the house is good, it is good to sowe the ground: the towne besieged shall be taken by the treason of some that bee within it, and it shall be put to fire, blood, and rased, but yet those which escape from the shot of the Crosbowe, shall fight valiantly, and hold by the heads vnto death: there is sedition and muttering in it, so that one mindeth to kill an other: the brother and sister haue no siluer: the father is

dead o: shall die quickly, and the sonne is a bastard, the father shall die before the sonne: it is indifferent to buy landes, because the landes be good and fruitfull, but there will be anger and sute about them, but in the end the purchesser shall haue the victorie, and therefore this figure is called indifferent in this case. the ship on the Sea shall come with a great winde, and be in daunger to be taken o: burned: the man shall not stay long in the house o: towne fo: feare he shalbe slaine, o: haue some mischiefe done vnto him: in all the demaundes which ye may make in this house, this figure is ill, but in the thinges before recited: it is also good to put fire to pyneries o: to artillerie, o: to worke treason: the treasure hid is kept by the Diuell.

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Finiding this figure called Carcer in the fourth house, it signifieth to winne landes wherein treasure is hidden, and that some of his kinsfolke is helde and taken prisoner: the father is very old, but yet of good complection, and shall liue long: the house is olde, darke and smoakie: it is good to eare and sowe the ground: the towne is olde and ill cast and made, and the streetes very narrow, if it be besieged it shall not be taken, so that the people be not faint harted within: the Tower or Pallace be very old and halfe broken: the siluer of the brother or sister is so hidden that it wil not be found againe: the sonne is legitimate, the shippe is not yet ready to come: the man shall remaine long in the house or towne where he doth minde to keep: in all things which ye may demaunde in this house, this figure is ill, but to defende and keepe a towne, and for thinges Saturnian, in which it is good, and signifieth also to haue a great number of children

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Dancing in the fourth house this figure called Populus , it signifieth a multitude of people assembled , some to buy & sell landes and heritages : in demandes of the father it signifieth mourning and lamentation , the father shall die before the sonne : the house and lande that is made mention , is standing neere unto the watter , the Towne is full of people and furnished with faire waters and springes , if it be besieged it shall be taken , because those within it be of no great force , but most of them be Spariners : the Tower or Fortresse is neere to the watter : the treasure

treasure hid shall not be found, vnlesse the eight do consent: the siluer of the brother and sister is but small: it good to buye heritages, the shippe on the Sea shall come quickly with good winde and great gaine: the man within the Towne or house shall not dwell there long: in all the demaundes of this house this figure is good, but touching loue.

This figure called *Via* in the fourth house signifieth losse of heritage: in all things that ye can demaund she is ill, sauing to solue the earth, yet is she better by water then by lande for voyages: treasure hidden shall not be found: the Cittie is nothing strong, if it be besieged it shall be taken, the Castle or Tower is not saue, and they stand by the water side: the brother and sister haue not much siluer: the father is of long life, and the sonne legitimate: it good to buy heritages which be neere the water: the shippe on the sea shall come to safe port: the man in the house or towne shall not dwell long there: for all thinges which ye may demaunde in this house, this figure is good, but for loue, the which it is but ill.

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Of the fift house, and of the demaundes therein contained.

Chap. 5.

I The fift house called the succedant of the angle of the septentrionall, otherwise called the good fortune, doth containe properly the significations of the demaundes which may be made touching a childe, to knowe whether he shall bee small or great of stature, and touching his birth, whether hee be legitimate or bassard, of good nature or ill.

2 The demaundes likewise which may bee moued on the maner of his liuing, that is to say, if it be profitable to a person to eate and drinke.

3 Whether it be good to take newe clothes, and whether the person be well apparelled.

4 If a promise made to a person shall be perfojmed or not, and whether it be false or true.

5 Whether the messenger shall come quickly, and what newes hee shall bring, and also what is contained in the letters.

ters.

6 Also the demaundes which may be made bypon a friend, man oꝝ woman.

7 If the earth shall bring forth plenty of fruites , and whether they shall be good.

8 Likewise the significations of all pleasures , as to kisse, coll, sing, daunce, banquet, and play on all instruments of musick.

9 Whether a woman be with childe oꝝ not , and whether she shall haue a boy oꝝ wench.

10 If that a place besieged shall be taken oꝝ peelded by composition: oꝝ whether it hath bene besieged.

11 Whether the person which is on the way shall bee in danger to be robbed and spoiled, and whether the wayes be not dangerous by reason of thæues, ruffians and such like.

12 If the sonne be sick, dead, oꝝ taken prisoner.

13 Whether the Booke which one would reade containe things good oꝝ bad. These be the principall causes contained vnder this house, the which yee shall iudge according vnto the rules and significations of the Figures hereafter written in the order as before.

When in this first house you finde this Figure called Aquilino, it giueth good significations of the childe, and that he shall be of good wit and condition, and well made of body, the messenger shall come quickly, with good newes: in case to liue, and to haue newe clothes it is good, the promise shall be kept in all faithfulness, the letters speake not but of merry things, and recreative, as of lone, oꝝ of matters beneficiall, the amitie of the friends is good, it is also good for the fruits of the earth, and there shall bee great abundance, it is good and sure dwelling in the house, the woman with childe shall haue a sonne, so that the tenth do consent to this, it is good to kisse, coll, dally, daunce, and to doe all things of mirth and pleasure, the Commons of the towne be good, and liue in all peace and quietnesse, the Castell is not besieged, and if it be, it shall not bee taken, by reason of the good accorde amongst them which be within it: there is neither thæues, neither roisters by the way, the sonne is neither

ther dead, sicke, or taken prisoner, but maketh good cheere, and is at his pleasure, the friend is merry, and the childe legitimate, Bookes do containe Church matters and merriuesse, all things which yee may demaunde in this house this figure dooth signifye good, and also that a woman shall not haue many children.

Finding in this first house the Figure called Amisso, it signifyeth that the childe shall be of ill nature, and losse of heritage by lawe, the sicke person shall amend, the woman with childe shall haue a sonne, but she shall be in daunger of death, it is not good in case of eating and drinking, the promise shall not be performed, the messenger shall come quickly, but hee shall bring ill newes, the letters speake of quarrels or else of ribauldrie, the friends be not very good or iocunde, for pleasure and iocundenesse this figure is ill, vnlesse it be wanttonnesse and haubery, for the which it is good, the dwelling in the house is ill and dangerous, the Commons of the Citty be bad, if the Castell bee besieged it shall be taken, vagabonds lye by the way, and therefore it is dangerous, the sonne is neither dead nor taken prisoner, but hee is very sicke, the childe is a bastard, to buy and sell newe garments it is ill, the yeare is good, and great aboundance of coyne, but it is ill for trees and plants: the bookes and writings make mention of ribauldrie, or of questions. For all the things which ye may demand in this house, this figure is ill, and the woman shall haue many children, but they shall bee ill.

When ye finde in this first house this figure called Fortuna maior, it is a signe of fewe children, but they shall be honest and happy in their life: the sonne is neither sicke neither dead, but shall come quickly, it is good to eat and drinke, the promise shall be kept, the messenger is not stayed, neither shall it be long before hee retorne and bringes, good tiding and the letters which he bringeth speake of the affaires of Kings, Princes, and great Lordes, and all thinges pleasant and recreatiue, thy friende is good and trusty: it is good and wholsome to dwell in the house, it is good to kisse, coll, daunce, and to make all pretty pastimes, the woman shall haue a sonne without any danger of death, so that the first agree thereunto: there will be raine if the tenth do

agree: the commons of the towne is good, and there is much nobilitie therein, the Castle is not beseged, there is no bagabonds in the way, the childe is legitimate, it is good to buy and put on new cloathes: the yeare shall be good, and great abundance of all the fruites on earth, the bookes wrytten doe speake of Kings and Princes, and of their victories, in all the things which ye may demaund in this house. the figure is good.

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If you finde in the first house this figure called Fortuna Minor, it signifieth that the Childe shall bee a man of honour, victorious ouer his enemies and libetall, and hee shall haue manye Children, it is indifferent good in eating and drinking. the promise shall take place, the messenger shall returne quickly, and the newes which he shall bring shall bee of warre or of anger: it is not good for the friend but onely in ribauldrie. Touching pleasures, there is small ioy or hearts ease, it is ill to remaine in the house, vnlesse it bee for matters venetiall: the woman with Childe shall haue a Daughter, and escape death verie narrowlye, the Commons of the Towne is ill: if the Castle be beseged, it shall bee taken, there is many theues by the way: and therefore it is not good to goe into the Countrie: the Sonne is sicke, but he shall escape the disease, and come home quickly, so that the tenth doe agree thereto: the childe is a Bastard, it is ill to buy and put on new cloathes, for they shall indure but a while: the yeare shall be good and plentifull, but ill for trees, the bookes treat of warre or of anger, or of great furie: for all the thinges which you may demaund in this house this figure signifieth good, and also to haue but few Children.

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Finding in this first house the figure called Lætitia, it dooth signifie prosperitie, good lucke, and the aduancement of honoz to the Childe by his good nature: the woman with Childe shall haue a Sonne which shall haue great honour and reputation in his life: for all the demaundes which yee can demaund in this house this figure is good, as to buye and put on new cloathes, and for the plentifulnes and fruitefulnesse of the yeare: and consequently this figure is good in all the demaundes euen as it called Lætitia, which is called the house of Joy, wherefore at this time I wil say no other thing, but it signifieth to haue fewe Children.

If you finde in the first house, this figure called Tristitia, it signifieth sorrow, heaviness, inquietnes, pomeitic; and ill fortune hereafter to come to the Childe, the Letters which come speak of heavy things, as of a towne besetged, or of other mishaps & inconueniences, the woman with Childe shall haue a Sonne, (so that the tenth doe giue consent) and she shall haue a great and long trauell with danger of death, to bechreefe, in all the demaundes which you may make in this house this figure signifieth ill fortune, and is therefore here called Tristitia, the which is sadness, quite contrary to the house called the house of ioy, and this figure signifieth to haue many Children.

When in the first house you finde this figure called Puella, it signifieth prosperitie to the Childe, it is also good to eate and to drinke, and for all mirth and pleasure, the promise shall be kept the messenger shall come something late, but hee shall bring good and persit newes which shall speake of love, it is good for the Friend, and for all mirth, as to coll, kisse, daunce, sing and play on instruments of musicke, the Childe is a Bastard, there is no vagabonds by the way, the Castle is not besegged: as touching the woman with Childe, some say hee shall haue a Boy, and some a wench; and for because that in this matter the Doctors in this Arte doe not agree, to be more certaine you must haue recourse to the Angles of the figure, by the which you shall iudge as they speake: to buye and put on new cloathes it is good, and signifieth that they shall be rich, neate and fine, the yeare shall be good and greates store of all sorts of good things: finally, the Bookes speake of kissing, colling, dauncing, and singing: wherefore when ye finde this figure in this house, you shall iudge as is aforesaid, and further say, that it signifieth few Children, but they shall be faire.

Finding this Figure called Puer in the first house, it signifieth the Childe to be of ill conuersation, and disobedient unto father and mother: for gouernment of eating and drinking it is ill, the promise shall not be performed, the Messenger wil not stay long before he come and bring letters, which make mention of wars: it is not good for a friend, nor for pastime, but in feates

feates of warre, the dwelling in the house is not good: it is worth nothing to kisse, coll, or such like balliance, but in veneral acts the Woman with Chilbe shall haue a Sonne, the place besieged shall not be taken, but defend it selfe valiantly: there bee many theeuers lying in waite by the way, the Sonne is not dead, but hurt, the Chilbe is a Bastard, ill to buye and put on new Cloathes or other thinges vntill it bee Harnes and armour, for the which it is good: the yeare shall be indifferent good, sauing that there shall be some haile: the Bookes speake of Warre, because this is a figure of J which is Lord of warre, it signifyeth likewise few Children, and they shall be all men of warre, and pillers of poore men and labozers of the field.

In finding in the fift house this figure called Rubeus, it signifieth peruerse Children, and degenerate from vertue: it is ill touching eating and drinking, and specially of red thinges, the promise shall not be kept, the messengers shall bring Letters which shall make mention of warres and combats. And to bee briefe, this figure hath no signification in this house but ill (except to selwe the ground) for the which it is good: the woman with Chilbe shall haue a Daughter, because that this figure is a figure of J D. and mozeouer, if that there be any Children, they shall not liue but die quickly.

If you finde this figure called Albus in the fift house, it signifyeth that the Chilbe shall be of good nature and complexion, it is good to eate and drinke, and health shall come thereof, the promise shall take good effect, the messenger shall come quickly with good newes, the Letters make mention of things mercuriall and white. As often as in making a figure you finde this said figure in the fift house, bee ye assured that you shall receiue Letters from one or other within three dayes: it is good for a friend, and likewise for mirth and ioy: it is good for the dwelling in a house, it is good for to kisse and coll in the way of honestie, but ill for dishonestie, the woman with chilbe shall haue a Sonne without any danger of death, or any other inconvenience: the Commons of the Cittie bee good, the Castell is not besieged, but if it be, it shall be rendred by composition: there is no Harlots or ill folkes by the way, the chilbe is not dead, the
Childe

childe is legitimate, it is good to buy and put on new clothes, and above all other, white clothes: it shall bee a good and fruitfull yeare, the Bookes speake of great & profound knowledge, and because it is a figure of Mercurie, it seemeth to haue many Children.

When ye finde this Figure called Coniunctio, in the first house, it signifyeth that the Childe shall bee of an ill nature, and to tell you in two wordes, there is no demand that may bee made in this house, but that this figure is mean therein: the woman with Childe shall haue a Sonne: and whensoever ye doe make a figure for a marriage, and finde this figure in the first house, bee ye sure that the marriage shall take effect. At this time I will say no more of this figure, but it signifieth to haue few Children or none, but if there bee any, they cannot liue long.

Finde this Figure named Caput Draconis in the first house, it signifyeth, that the Children shall bee of great wisdom, and honour, and gentle to all folkes, it is profitable to a person to eate and drinke well, the promise shall be performed, the messenger will tarry long, but yet he bringeth good newes, the letters speake of loue or of riches: it is good for a friend, and likewise for venereal workes and mirth, and to dwell still in a house: the woman with childe shall haue a sonne without any danger of death, the commons of the Cittie be good, the Castle is not besieged, there are no Russians on the way, the Sonne is not dead, but will come quickly, the Sonne is legitimate, it is good to buy and put on new clothes, the yeare shall bee plentiful of all things, the Bookes and writings doe speake part of loue and part of Church matters, and of importance. This figure is verie good in all the demaundes, and sheweth to haue but few children, but they shall be wise and good.

When in the first house you finde this Figure called Cauda Draconis, it signifieth that the Childe shall bee wicked and in the ende be hanged, or die some cruel death, or banished or exiled the Countrey: it is ill to eate and drinke, the messenger shall come quickly, but his newes shall bee euill, and the letters speake of warre and of treason: the promise shall be nothing kept, it is ill

for a friend, and like wise for mirth or ioy, vnlesse it be in warres, in which it is good, it is ill to dwell in that house for it shall bee burned or ouerthrowen: the woman with childe shall haue a daughter, and be in great daunger of death, the communalitie of the Cittie bee all theues and wicked, the castell besieged shall be burned, taken, and ransacked: there is much ill company by the way, the sonne is dead or prisoner, the childe is a bastard: it is ill to buy or put on any new garmentes, except it be harnesse, the yeare shall be plenteous in coyne, but not in seruantes, the writings and Bookes make mention of warres, and of thinges obious and sorrowfull: in all the demaundes which may be made in this house this figure is ill, and signifieth to haue fewe childe, and they shall be euill, and workers with fire.

When in the first house ye finde this figure called Circe, it signifieth that the childe is of melancholy nature, saturnian, full of grosse humours, a man of trauell and paine, it is not good to eate and drinke, the promise shall be performed, but it shall be long first, the messenger shall come safe and sounde, but he shall tary long, and be in danger to be held prisoner, the letters make mention of imprisonment, or of women with childe, or of some sad and melancholie cause: for all kind of mirth it is ill, it signifieth that the house where the habitation is, is dark, smokie, and ill cast: it is ill to daunce, sing, kisse, or coll: the woman with childe shall haue a daughter, the commons of the towne be most olde folke, the castell besieged shall not be taken for the good resistance which they within doe make: the sonne is not dead or in prison, the childe is legitimate: to buy and put on newe clothes it is good, for they shall last long, especially those which be blacke: the yeare shall be indifferent good, the writings and books treat of women with childe, of imprisonment, or to sowe the earth, or of thinges melancholy. Whensoever you make a figure for any demaund, and finde this figure in this place, you shall be sure to receiue some letters before it bee three dayes: in all other thinges this figure is ill, and signifieth to haue manie children.

Finding this figure called Populus in the first house, it signifieth many childe and wittie: it is more wholefome for the

body to drinke then to eate : the promise shall bee scarcely per-
 formed, the messenger shall come quickly , the woman with childe
 shall haue a sonne : for a friend , and for mercede it is good , the
 Letters which shall come shall speake of sundry kindes of people,
 as of mariners, and all other things concerning water: the yeare
 shall be good, and there shall be aboundance of all things: the son
 is not dead , but shall come quickly : it is euill to buy and put on
 newe clothes , for they shall not last long , the bookes and letters
 doe speake of the sea or of some riuers. And whensoever you do
 make a figure for any demaunde , and finde this Figure in this
 house, it doth signifie to haue some raine shortly : it dooth
 signifie to haue many children, but they shall not liue verie
 long.

When in this fift house you finde this figure *Via* , it dooth
 signifie to haue fewe children , but they shall be of good nature
 and complexion , and not long of life : it is better to drinke then
 to eate , the promise shall not bee kept , the woman is not with
 childe, but hath some lump in her. In all the demaundes that
 ye may propound this figure is ill, vlesse it be for voyages. And
 whensoever ye make a figure for any demaunde , and finde this
 figure in this place, it signifieth that Letters shall come quickly
 from some place , the which shall speake of thinges of water,
 or of voyage : it dooth shewe also that there shall not bee manie
 children, and if so bee that there bee any , they shall not liue
 long.

Of the sixt house, and of the questions therein con-
 tained

Chap. 6.

I The first house called the Cadent from the Angle septen-
 trionall, or the ill fortune , containeth properly all the
 demaundes which may bee made touching seruants and other
 subiects.

2 Also the demaundes which may be made vpon sicke per-
 sons and diseases , whether it shall be long or short , and of which
 of the foure humours it commeth , and if the patient shall bee
 quickly whole , or lose or destroy any of his tymmes by that dis-
 ease,

ease, and if he shall die in what estate shall he die, in good or bad, & in what day and in what houre.

3 Whether the Physician ye would goe vnto bee learned in his art, and if it be good to take phisicke.

4 If it be good to visite a sicke person.

5 The house containeth also the questions which may bee made on the place where the sicke person is, as the Hospitall or chamber where he is.

6 Whereouer the demaundes which may bee made vpon small beastes: as Sheepe, Lambes, Goates, Swine, and such like small Beastes, and whether it be good to buy or sell them.

7 Whether the Beastes lost shall not be found, and who is the Theefe.

8 It comprehendeth likewise the demaundes which may bee made vpon men of lowe condition and estate: as Labourers, Masons, Carpenters, Butchers, and other Craftsmen and Porters.

9 Also ouer all things stroyed and broken, false witnesses, & Bawdes, Dozcerers and Enchaunters.

10 Also ouer feare and fright, shame, pouerty and lack, smoke and darkenes.

11 As touching the members of man, it containeth the demaundes which may bee made vpon all the noble partes of the booke, the heart excepted: these bee the principall demaundes whose significations be contained in the first house, as yee shall finde by each figure which heereafter bee placed according to the former order.

When ye finde this figure in the first house, it signifyeth fidelitie and wisdom in seruants, the man is not sicke, but if hee bee he shall mend quickly, the craftes-man or Labourer is an honest man and a paineful, and that which he doth is wel done: the Physician is a good man: it is good to take Phisicke, so that the first house be good: the man shall neuer fall into pouertie. To bee brieue, in all thinges which yee may demand in this house, this figure is good.

Finding this figure called Amissio in this house, it signifyeth ill issue and disloyaltie for all thinges which yee may demand in this

this house touching seruants and subiects : for the sicke person it signifieth sometime death , and sometime amendment : wherefore ye shall iudge according to the first and eight houses : the sicke person is in a poore place , the sicknesse is onely of choler , and he is so poore that he hath not a shooe to his foote: the witnesses be false: it is ill to take counsaile of the Physitian or to take physicker: you must iudge according to the first and seauenth houses. It is not good to buy small beasts , for they shall all perish. And to be short , that which this figure concerneth it is worth nothing for any thing in this house , but for badwes , for which it is good , signifying that the persons be shamelesse , and apt to that occupation.

When in the first house ye finde this figure , it signifieth that the seruants and subiects be faithfull and obedient : it is good to buy beasts : the person is not dead , but if hee be sicke , hee shall quickly amende , and the disease both come of too much abundance and corruption of blood : the witnesses be not false : it is good to make medecine , and the Physitian is a good man. And to be short , ye can demaunde no question in this house wherein this figure is ill , but for badwes , whereunto it is ill because their fact shall be disclosed , and in daunger to haue the ballinado , or else that wrongs is , to be whipt at their cunning.

When in the first house ye finde this figure called Fortuna minor , it signifieth that the seruants and subiects be true vnto their maister : but the seruants shall be sicke in their seruice : it is ill to buy beastes , for there will be but small profite by them: the witnesses be not false , but will by their deposition vse some spitefulnesse. For the Physitian , and to take that which he ordeyneth it is good , so that the first and seauenth house doe consent : the beast lost shall neuer be found : it is good for whores and baudes , but they shall be in daunger to be destroyed by their suddennesse and feare , that they shall not haue the money which was to them promised. In all other things this figure is meane.

If in the first house ye finde this figure Leticia , it signifieth the seruants to be good at worke , sure and faithfull: it is good to buy beastes : the patient shall haue none other diseases , but shall quickly amende: sometime the sicknesse commeth by ouer-

much rest or penitencelle for some thing: in all other things which belong vnto this house, this figure is good, except for batwdes, shewing that they shall be false, and that their promise made shall take no place.

Finiding this figure Tristitia in the first house, doth signifie disobedience & naught inesse in seruants and subiects, and that they shall be dothfull and sickly in their seruice: the sick person shall die so that the vng. doe consent, the witneses haue falsely deposed: it is ill to buy beastes: for the Physitian, or to take medicine, & in all things which ye may demand in this house, this figure is ill, but for bandes, for their matters it will goe wel.

When in this first house ye finde this figure Puella, it is very good for: all the demandes which may be made: touching seruantes it is ill, for the sick person and his disease come lonely by phleme and thought taken for women: for all other things which ye may demand in this house, this figure is good, especially for whores and batwdes, for their affaires shall prosper: it is also profitable to buy beastes.

You finiding in the first house this Figure Puer, it signifieth that the seruants and subiects be naught, and will robbe their masters: it is ill for the sick person, especially if the first house consent, it is likewise ill for smal Beastes, for they shall be stolne: the sick person shall bee worse and worse, and fall into worse sicknesse, in all other questions in this house this figure is ill, but for whores and bandes, and to raise men to goe to warre it is good, it is likewise good to take medicine, and especially by drinke.

Finiding in this first house this Figure Rubens, it signifieth no good lucke touching seruants, for they shall bee in danger to bee robbed or deuoured by Wolves: the disease commeth of too much abundance and corruption of blood, mixed with red chollier: the sick person shall die or bee long sick, if that the first and eight houses doe agree: in all the demands which ye may make in this house, this figure is ill, vnlesse it bee to let a person blood.

When in the first house you finde this Figure Albus, it signifieth good lucke as well for seruants as for Cattell: the sickness shall

shall not last long : sometime this figure signifieth good , and sometime ill , according as the Angles do speake : it is good both for the Physitian , and also to take medicine : the disease cometh of phleme : in all other thinges which ye may aske in this house , this figure is good , especially for company of seruantes , shewing that they shall be faithfull.

If in this first house ye finde this figure Coniunctio , it signifieth that the seruantes bee meetely good : the sicke person shall die : it is ill to take phisicke , and likewise ill for the Physitian : it is excellent good for whoozes and bandes : in all other demaundes this figure is ill , but to buy small cattell , whereunto it is good.

Finde this figure Caput Draconis in the first house , it signifieth good lucke in beastes , the sicknesse shall last long if the eight consent thereunto : it is good for the Physitian , and also to take medicine : in all other thinges which ye may aske in this house , this figure is good , but for whoozes and bandes it is ill , for their matter shall not goe well.

When ye finde this figure Cauda Draconis in the first house , it signifieth that the seruantes be not very good , the beastes shall be stolen or eaten by Wolves , the partie shall haue a great boate seauer and be in daunger of death if the eight do consent : it is ill as well for the Physitian , as also to take medecine , and for all other thinges , sauing for whoozes and bandes , for the which it is good.

When in the first house ye finde this figure Carcer , it signifieth desloyalty and small securitie in seruants , and small profite to buy beastes : the sicknesse shall be long and the patient in daunger of death : it is not good to take medicine : the Physitian is not of the best learned . In all the demaundes which may be made in this house this figure is ill , but it is good for whoozes and bandes.

When ye finde this figure Populus in the first house , it doth signifie wisdom and fidelitie in seruantes , good to buy small beastes and sell them : it is meetely good for the sicke person : the disease cometh of a phleme like vnto a rune , but the patient shall amende , if the eight giue consent thereunto : it is good for the

Physitian and to take medicine: And to bee short, in all the demaundes of this house, this figure is good: but it is not vertie good for Whozes and Bandes, for they shall be beaten: this figure is good to raise vp souldiers and to muster, and sheweth that there shall be a great number.

When in this house yee finde this figure Via, it signifyeth that the seruants will willingly put forth themselves in their maisters businesse, and doe it with great diligence, it is ill to buye and sell Cattell: the sicke person shall be in danger of death, if the the right consent thereunto: it is ill for the Physitian, or to take medicine: the witnesses haue falsely deposed: the Bande doth but mocke and will not doe her indenour, where she is worthe to haue ten thousand bores with the fist for her hyre.

Of the seauenth house, and of the demaundes therein contained. Chap. 7.

The seauenth house, which is the Angle of the Occident, containeth properly and naturally the significations of the questions and demaundes which may bee mooued on the contrarie of the demand of any person.

1 Also bypon all debates, suites in lawe, theenes and fugitiues.

3 The demaundes also which may be made commonly upon a friend, and bypon any accord of marriage, to know whether it shall take effect or not.

4 The illwill like wise which is betwixt two persons, and which way he goeth that taketh his iourney.

5 Which of them which playeth at lots, cardes or dice, shall winne or lose.

6 Of two battels ready to fight, which shall haue the victorie, and on which part it shall be.

7 If the maide be a virgine or not, and whether shee haue any louer, and if shee haue, then how standeth the amitie betwixt them.

8 This house also containeth the demaundes which may be made touching marriages, whether there shall happen any
strife,

strife or debates amongest the doers thereof.

10 Whether a woman or strumpet shall be rewarded or
gaine.

11 If the woman ye would marry be rich, and whether she
shall have a good marriage.

12 If the companion appointed to you be a good man or a
badde.

13 If there shall be warre or peace, and whether the man
shall goe forth, and if the warre shall last long.

14 If the man be of a good spirit and understanding.

15 If the friendship betweene two persons be good or ill,
trust or distrust.

16 Whether the thing stolne be in the house, and whether
it shall be found, and who did the robbrie be of that house, as bee
a stranger, and of what sort of clothing he is, and where he is.

17 If the agreement made betweene two persons shall con-
tinue.

18 Touching the members of man, this house containeth
the demandes which may be made vpon the buttocks and
side.

These be the principall demandes and questions which bee
propounded in this house: the significations whereof shew con-
taineth in such order, as hereafter ye shall finde.

Finding in the seventh house this figure Aquificio, it signi-
feth to make accord and amitie betweene enemies, the sute in
lawe shall be on the plaintifes part, the thing is not stolne, but
is onely scattered away in the house, suspected there are not many
theeves, the fugitive will returne againe, the person is of a
ill will, it is good to marry and to make marriages, for theret
shall be no debate if the wife hath to doe with others then with
her husband, the maide is no virgin, the woman told will bee
found againe, the companion will be good to his wife, there will
be no warres but all peace and quietnesse, the person is of a good
spirit and entertainment, the husband is not in the house,
the man shall not goe to warre, the agreement made betweene
two parties shall continue long. For to knowe into what part
the person is gone, ye must looke of what qualitis, and vnto which

of the foure partes of the world. the figure belongeth and is attributed. If it be Orientall, the person is in the East. If it be Occidentall, hee is in the West. If it be Septentrionall, hee is in the North. If it be Meridionall, hee is toward the South, and thus shall ye iudge of all others figures.

Now finding this figure. A circle in the seventh house, it signifieth that the open ennemie is ill, but hee is of no great power, and each thing that he doth, he doth it with an anger and hastinelle, but his anger is soone past. The partie shall loose his sute, the partie suspected is the theefe and hath stolne the thing: the fugitive will not be taken. The woman married will be a whoore: the man is of an ill will, he shall loose at dice and games. The marriage will quickly take force; but to no great profite to the one partie. Unto the other, for towarde it is ill. The wife loveth not her husband well, but hath company of other then hee: the may marrye no better. The woman lost will not be founde. The man shall goe to warre, but not profite much thereby: the ship shall be amongst feate of armes doone, but onely assaults and shyppes. The accorde shall not long last, for because the person is not faithfull: the partie hath no witte but to doe harme. The theefe is not of the house but is some away. And the thing lost shall not be had againe: there will be none accorde. In all the demaundes which ye may make in this house this figure is ill, but for handerie.

When in this house yee finde Fortuna maior. It signifieth that the ennemie is strong, rightie and of good condition, the plaintive shall winne his sute, there is no theefe in the house, it is good to contract marriage, and for a friend: also the fugitive will returne home againe, the woman is honest and loveth none but her husband, the partie hath no ill murdre. The gambler shall winne, there shall be peace and no warre. The woman so friende lost will be recovered againe. The woman is rich, and a great marriage: the companion is good, the person hath good favour and understanding, the amitie shall endure long. And to be short, this figure is good for each demand in this house.

If in this house ye finde this figure Fortuna minor. It signifieth that the ennemie is wicked and of an evil heart, and of

ation, strong & mightie, and entendeth much harme: the plain-
tine shall winne his sute, but not without great paine, trouble
and diligent soliciting: the theefe is subtil and craftie: the fugi-
tine will not be found, neither returne againe: the woman is
cholozicke: the marriage will not bee for the small profite that
cometh thereof: the man is ill minded: the gambler shall loose
or haue but small winning: the warres will be great: the wo-
man hath to doe with more then her husband: the mayde is no
virgine: the woman or friend lost will not returne againe: the
woman is not of the richest: the man shall goe to warre and haue
the victorie, he hath good knowledge in warres: the theefe will
not be found, neither nothing lost: the accord made betwene
two parties will not long continue: If all demaundes which ye
may make in this house, this figure is ill, except if be for warre
or actes benificiall.

Finding this figure Leticia in the senenth house, it signifieth
but small forces in the enemy, and besides that he hath none ill
minde, the plaintine shall obtaine his sute: The suit is not rob-
bed: the fugitive will not returne home againe: If it be good for a
wife, marriage, and for a friend. If ye make a figure to knowe
what your friend doth, and then finde his figure in this place, it
signifieth that hee keepeth for the great affection he beareth to
his friend which is now absent: the person hath no ill will for
minde: the gambler shall not winne much: the marriage is
sufficient good, so that the tenth consent thereto: there will bee
no warre but peace: the mayde is a virgine: the wife or para-
mour loveth none but her husband or friend, and them they love
heartely: the woman is not rich: the companion will ble him-
selfe well and faithfully: the thing stolne will be recovered, and
he that keepeth it both it but in lell and passing: the agreement
betwixt made will not long last: To be briefe, in all things
which ye may demaunde in this house, this figure signifieth a
medicative.

When ye make this figure Tristia in this house, it doth sig-
nifie the enemy to be strong and mightie, and is ill minded, and
will be avenged ouer all his enemies: the sute is in hazard to be
lost on the plaintines part: the theefe or fugitive will not bee

found : the wife and leaman be good and vse themselves loyall : the marriage begonne shall be ended : the party hath a very euill affection : the gamster shall winne , but it shall be by cogging : the maide is no virgine : the wife loueth her husband , and the leaman her friend : the man shall go to warre and haue the victorie , and when he hath taken his enemye , will let him goe againe : the person hath good vnderstanding and is of great enterprise : the coopartner shall doe his part well : the sheefe is in the house , and the thing is therein hidde . If that ye make a figure to knowe if that two persons do loue together : this figure signifieth that the friendship is but fained : the accomde made shall last long , so that the tenth consent thereunto , in all other things this figure is ill , but it is good to keepe a thing secret which ye would not haue to be revealed .

If by chaunce ye finde this figure Puella in this house , the enemye hath no guinde to worke displeasure vnto the other : the suite shall haue good successe , the person is not robbed : the fugitive will come home againe , it is good for a woman , a leaman , marriage , and play : there will be no warres , but faine peace : the married woman and the leaman fancie others then becometh them . If that a figure be made to knowe whether the friend doe loue faithfully , this figure signifieth that the loue is ferverent : the woman or leaman gone away will be found in the end : the person is of a good esprit and hath vnderstanding in musike and to play on instruments , the thing lost will be found againe , the agreement shall be made and last long : in all the demaundes contained in this house this figure is good but for warre : by this figure it signifieth that the woman that is married is with childe by others then by her husband .

Finde in this house this figure Puer , it signifieth that the enemye is strong and mightie , and myndeth to kill his enemye , the suite will be lost by the negligence and lacke of paines taking of the solicitors , the theefe is crafty and malicious , the fugitive will not come home againe : it is not good for the woman married for she accompanieth an other man besides her husband : it will be for marriage , for they will neuer line without brawling and content , the man is ill minded : about the game will come

Strife and quarrell, the maide is no Virgine, the wife is not loyal to her husband, the man is wise and inuentious, and especially about warres, wee shall haue warre, the man that goeth to warre shall haue the victorie: the amitie betweene two persons cannot holde: the man suspected hath stolne the thing and is tied: the thing lost shall not bee had againe: there shall bee none agreement betweene the parties, but mallice shall increase more and more betweene them. In all questions of this house this figure is ill but for warre.

If in this house ye finde this figure Rubeus, the enemye is heere angrie, but hee is but of small power, and mindeth to kill his enemye, or else to burne his substance with fire if hee may come by it handsomely, the plaintiue shall loose his sute, there were many theenes at that robbery, the fugitiue will neuer retorne: it is ill for marriage, for the husband will runne away from the wife and forsake her, by occasion whereof the woman will deale with other men, there will be much debate and strife in the gawing, it is ill for warre, for there will bee losse and no profit, and yet the beginning good, and the end ill: the Maide is no Virgine, and hath but small substance, the friend loveth not his friend, the companion is not good but dooth euill intreate his wife, the man shall goe to warre, but it shall be to his losse, the partie is dull esprited, and hath but small vnderstanding or experience, but in thinges of the fire: the friendship is feigned, it will be none agreement. To be short, in all thinges that may bee demaunded in this house, this figure is ill, but for thinges of war and of fire.

When this Figure Albus is in this house, the enemye is of no ill minde, neither seeketh to displease the other, or for his death: the partie shall haue a good end of his suite, there is no Theefe in the house, the fugitiue will retorne, the marriage shall bee with honour, and both parties pleased, the woman shall bee good and honest, and the man shall well entreate her, the friend is of good heart, the person hath no ill affection, the woman or friend lost will be found againe, the maide is a Virgine, the woman is rich, there will bee no warre, the man is of good esparte and industrie, the agreement shall bee made. In all things that ye

may demand in this house, this figure is good, but for warre in case of loue, the querant is in loue with a rich woman and of great parentage.

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 Finding this Figure Coniunctio in this house, the enemy is feeble in his reins, and seeketh daily to come to an agreement, the querant shall obtaine his sute to his profit, so that the tenth doe consent: it is good for marriage, and better then all the other, for it alwaies doth signifie the accomplishment thereof: the theefe that is suspected hath inbezeled the thing lost, and he shall be taken, and in danger to be hanged, the fugitiue will not returne, the woman is honest. If the Figure bee made to knowe whether a man shall lie with his leman, this figure is good, and signifieth, that he shall inioy his request, the Gamster shall win, the wife setteth little by her husband, or the leman by her friend, the Maide is no Virgine, the Span is of great vnderstanding, the companyon is good and loyall for his parte, the Theefe is of the house, and the thing lost will scarcely be found, because it is out of the house, the vnitie shall bee made, and long last: for all the thinges of this house this figure is meetly, but for war, for the which it is ill.

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 Finding this figure called Caput Draconis in the seventh house, although the enemy be strong, yet will hee come to reason without any more to doe: the querant shall winne his sute, there bee no theues, the fugitiue will come againe: it is good for marriage, for the woman is good and gentle, it is good for a friend, but the man shall not haue his company: it is good for the Gamster: the person is of no greates ill will, the Maide is a Virgine, the woman loueth her husband very well, the woman is rich, the man is of great vnderstanding, the fellow is good and gentle to his wife, and vseth her well: the thing lost will be found againe: in all the demandes which ye may demand in this house this figure is ill, but for warre, wherunto it is ill, for it signifieth peace. If that ye make a figure to knowe if that a woman be with childe, and finde this figure in this seventh house, say that it shall bee a Boy.

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 When ye finde this Figure named Cauda Draconis in this house, the enemy is wicked, and seeketh to kill the other by trea-

son or villange: the querant shall loose his sute: the theefe hath stolne much, the fugitiue will neuer come againe: it is ill for marriage, for the husband will forsake his wife immediately as he is married, yee may thinke the like by a friend: and to bee short, ye cannot demaund the thing in this house but this figure is ill for it, but for warres, and to worke treason, and put fire into mines.

Finiding this Figure Carcer in the seauenth house, the enemye is strong and bolserous, and is secret, and dissembleth in his dooings, so that ye can knowe nothing of him: the querant shall haue good successe in his sute: the theefe hath stolne much secretly, the fugitiue will neuer come againe: it is ill for marriage, for there will be some lightnesse in the woman, the Woman in poore, the Woman loueth not her Husband: the Gamster shall looke in the beginning, but winne in the end: the man shall be taken in battaile, and haue no victorie: the fellowe is ill and loueth not his wife, the maide is a Virgine: in all the demaundes which ye can demaund in this house, this figure is ill, exceptt it bee to take a prisoner.

When in this house ye finde Populus, there is a great number of enemyes assembled about mutterings, quartells, and debates: it is ill to him that sueth by law, and also for the theefe, for he hath stolne, the fugitiue will not returne: it is indifferent in marriage, but iudge as ye shall finde in the first, it is good for friendship, and company the maide is no virgine. In all other thinges which ye may demaunde in this house, this figure is meane but for warre, to the which it is inuallous good, & dooth signifie victorie, so that the tenth doe agree thereunto.

If this Figure Via be in this house, the enemye is feeble and of small power, the plaintiue shall loose his sute: the theefe is craftie, the fugitiue will come no more, for marriage it is ill, for the man will put his wife away, and be seperated from her: the Gamster shall not winne much, the maide is no Virgine. In all the demaundes which ye can put in this house this figure is ill (exceptt it be for voyages) especially by water.

Of the eight house, and of his demands.

Chap. 8.

The eight house called the Succident of the Angle of the Decident, otherwise called the house of death, containeth naturally the questions and demands which may be made and propounded upon the sicknesse of death of any man, if he shall liue long or die quickly.

1 Also to knowe whether he shall die within a day, moneth, or yeate.

2 If a person shall die a good death, or else be slaine.

3 Whether shall die first, the father or Brother of the querant.

4 If a man be slaine who killed him.

5 Who shall inherit.

6 This house containeth the demandes which may be made touching the goods and substance of a friend, and upon the treatie of the marriage of a woman.

7 Who is the secret Counsaillour of your enemy, or of your wife, and whether they doe keepe faithfull company or not.

8 Also the demande which may bee made upon sight or feare of harme to come, as by fire, burning, or sheaving of blood.

9 Also how the person both that is from home.

10 The gaine or profite to bee done in a strange Countrey.

11 When he that is from home shall retorne, in moneth, day or yeate, and what profite hee hath done whilst hee was from home.

12 If the feare ye be in shall come to good or bad.

13 Whether the person vnto whom ye haue given any thing will restore it againe or not.

14 Whether he that hath given his money to vsurie shall gaine thereby.

16 After what sorte shall the good or harme come to you that you shall haue.

17 Finally, this house dooth containe the questions which may bee made vpon the experience of Pigromancie, innocations of Spirits, Inchauntments, and other diuelish Artes.

18 As touching the partes of mans bodye, it containeth the questions which may be made concerning the priuie and secreete members of man and woman, and therefore when yee finde anye of the figures following, ye shall iudge according as ye shall hereafter finde.

When in this eight house yee finde this figure Aquisitio, it sheweth the death of the patient before it be long, the man shall be the heire of the deade man, hee shall die a faire death in his bed, the Brother shall die before the father: the woman is verie rich: that man hath not killed him whome the question is vpon, the woman hath good and honest company: hee which counsaileth the enemye is a graue and wise man, so that if hee giue counsaile to the wise, you neede not feare any harme or inconuenience: the thinges shall bee neither scotched or burned, there shall no blood bee spilt, he that is from home is in health, and shall retorne with much siluer: it is ill for all thinges of Pigromancie and diuelish Artes, in all thinges this figure is good, but for the sicke person, for he shall die.

Finding this figure Amissio, it signifyeth the death of the sicke person, if the first and tenth agree vnto this: the sickness shall not bee verie long, the man shall loose the succession and haue no amendes for the trespassse: the man is in the daunger to die on the wheele or some ether euill death: the Father shall die before the Brother, if the fourth and tenth consent: the woman or Leinan is not verie rich, the partie that is suspected hath slaine a man about a womans cause, the woman hath ill company, he which counsaileth the enemye and the wise, is an ill man, and giueth no good counsaile: the feare is nothing, for the experiences of Pigromancie it is ill (except it bee for loue, and for that it is not verie good, for that loue will not continue) the man in the strange Countre shall loose all, and shall bring no

thing home, an for to say the trueth, this Figure is euill in all things.

When ye finde Fortuna Maior in this house, the sick person shall not die at this time, so that the fourth agree with this house, but the sickness shall be something long if the tenth doe giue consent: the man shall inherit, the man shall dye no enill death, the Father shall suruiue the Brother, the Woman is rich enough, and so is the Leman: the Counsaile of the enemye and of the wife is a good man and a secrets, the man needeth not to be afraide: this Figure is ill for the experience of Pigromancie and Arte diuelliſh: in all thinges which ye may demaund in this house, this Figure is good.

When in this house yee finde Fortuna minor, sometime it
 * signifieth the death of some great Lord, and yet he shall amend,
 * according as the first, first, & tenth houses doe consent: the sick-
 * * nesse shall not long indure, the man shall haue much adoe about
 * * his inheritance, the partie suspected for the death of the man
 hath slaine him indeede: the woman is meetely rich, it is an ill
 man which counsaileth the enemye and thy wife, the man ne-
 doth not to fear any thing at all: it is ill for Pigromancie, & diabol-
 licall Artes: in all thinges which ye may demand in this house
 this Figure is meetely.

* Finding this figure Lxxviii in this house, the Patient shall
* not die of this disease, the man shall bee some mans heire, the
* * Woman is meetely rich. And to bee briefe, this figure is good
* * in all the demaundes which ye may make. (sauing for Pigro-
* * mancie and Arte diabolicall) for the which it is not good, but
for to flee in the ayre, for to goe on one side or other.

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 When that Tristitia is in this house , the man is still in a
 great feight, the man shall inherite by the death of an other. In
 all other things wherof question may bee made in this house,
 this figure is euill, but for Nigromancie, so: the which it is
 good : the man shall not bee slaine , but shall dye some faire
 death.

When ye finde Puell^e in this house, the sicke person is in
 danger to die, the enemy is in great feight, the Woman and he
 man be rich enough, the sicknesse shall not be long, the man shall
 inherite,

inherit, the partie hath slaine no man, the father shall liue long: in all things which ye may demaunde in this house, this Figure is good, except in Pigromancie.

This figure Puer in this house, the man shall be slaine, it is ill for the sicke person, for it signifieth death if the others consent thereunto: the sicknesse shall not be long, the counsaile of the enemy and of the wife is ill, and counsaileth them to doe ill, the woman is not very rich: in all the demaundes which ye propound in this house this figure is ill, sauing for loue, and for Pigromancie, whereunto it is good.

Finde this figure Rubens in this eight house, the man is or shall be slaine with a sword or a staffe, the sicke person is in danger to dye if the other houses doe consent: the enemy & the wife haue ill counsaile, the sicknesse will bee short, the man is in great feare, the woman is not rich: touching Pigromancie and the Arte Diabolicall, it is neither good neither sure, because the man is too hastie in his dooings.

When this figure Albus is in this house, the man shall die in the water, the sicke person shall not heale or amend, so that the others consent thereunto: the disease commeth of a hume or watrishnesse, the woman is rich, he that counsaileth the enemy and the wife is honest, and counsaileth nothing but good, the man needeth not to be in feare, the person hath slaine no man, the father shall liue long: in all the demaundes of this house this figure is good, except for Pigromancie and Diabolicall Arte, in the which it is ill vlesse it be to make men sing and daunce.

If in this house ye finde Coniunctio the sicke person shall die of this disease, the man in prison shall die by the lawe, the man shall not inherit but loose his sute, the man is in great feare, the counsaile of the enemy and of the woman is ill, the father shall quickly die, the man from home shall not bring home much siluer, in all the demaundes of this house this Figure is ill, except for Pigromancie and inuocations of euill spiritcs, for the which it is good.

This Figure Caput Draconis in this house, the person sicke shall be long sicke, but he shall haue no other disease, the prisoner shall

shall be quite deliuered: but not without great expences & costes: the man shall haue his inheritance and ouercome the partie: the man is without feare, the counsellour is an honest man, the father shall liue long, that is from home shall profit in his voyage: for all the demaundes which may be propounded in this house, this figure is good.

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 Finding in his house Cauda Draconis, the person shall bee long sicke and in daunger of death, the prisoner is in daunger of his life, the man shall not haue the patrimony that hee looketh for, the man is in a marueillous feare: he that is suspected for the murther hath committeth the fact, the counsell given to the wife is neither good nor honest, the man shall make no great gaine in the voyage: in all demaundes this figure byingeth no great good lucke, but rather to the contrarie, but for Pigromancie it is good.

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 This figure Carcer in this house, the patient shall bee more like to die then to liue, the prisoner shall die in prison: it is for succession of heritages good, but not without great paine and trauaile, it is also a token of fright and feare. The murther was committed by one which laye in waite to doe it, and did it in some out or darke place, and he that is accused did it, hee that counselleth the wife is not of the clearest in the world: hee that is in trafficke shall doe his businesse well enough, but hee is in danger to bee robbed by the way: in all the questions which may bee propounded in this house this figure is euill (except it be for Pigromancie) for the which it is marueillous good.

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 Finding this figure Populus in this house, the sicknesse wil be long and the patient in daunger of death, but yet in long time he shall amend (so that the first and tenth doe consent) the man shall die in his bed by a rhume, or else be drowned in water: the man is much afraide of men armes, he that is accused of the murther hath done the fact, and vsed to be much in his company: the counsellour of the wife and of the enemy is good, the man from home shall not bring much substance home with him: in all things this figure is meetely good (sauiug for Pigromancie) for the which it is very ill, vnlesse it be to make a riuer to come into a place.

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This figure Via in this house, the sick person shall die on this deafe, if the first and tenth consent thereunto: the man shall not inherite: the counsellour of the wife and the enemy is indifferent, the man in trafike shall bring nothing home, the wife and the lemmen be very poore, the man hath slaine no body, and if he be in prison he shall come forth to his praise: in all the questions which ye may propound in this house, this figure is euill, but for Pigromancie, to cause one to be carried away a farre off.

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Of the ninth house, and of the demaundes contained therein.

Cap. 9.

The ninth house called the Cabent from the Angle of the Occident, otherwise called the house of God, containeth naturally the questions and demaundes which may be propounded vpon the appertenances of any Temple, Church, Chappell, Monasterie or Hermitage.

2 Also of the doings of Priests, religious persons, and Hermites vppon diuine seruice, as matins, primes, and other canonicall seruice, and of the masse and prayer.

3 Also vpon the garments and vestures of a Priest, Preacher, Scholer, and his studie, the Schoole, and the companions and Bookes.

4 Whether he which goeth to be made Priest shall haue or ders or not.

5 If the man shall be rich in benefices, that is to say, if that he shall haue the bishopricke, abbey, or the other benefices that he pretendeth to haue.

6 What estate shall the Scholler be of when he returneth, whether he shall be Doctor in any facultie, or iudge in any ecclesiasticall Courte, or a President or a Counsellour in any high Courte.

7 If the thing which the man or woman aspire vnto shall come to effect.

8 Whether a person bee a foole or wise, and in what Science

either^e is , or whether he be wise or rich , or hereafter shall bee.

9 If the common bruite be true or not.

10 Whether the dreame dreamed be good or bad , false or true.

11 If the voyage which one would take in hand be long or shorte, good and profitable, and whether it be as good by Sea as by land.

12 Whether the ships and army upon the Sea shall come to a good porte.

13 If a man willing to set an army to the Sea, whether hee were to it or not.

14 If the shippe or Galley shall be good of saile or not , and whether it be good to set vp the masse or otherwise , and whether the shippe or galley shall arrive with a good winde or not to any porte.

15 Whether the winde will cause a shipwacke or not, and whether the shippe shall be lost and the army therein , and what is the cause.

16 This house containeth also the demaundes which may be mooued vpon the sojourning or staying that the man shall make which is on the way , to knowe how long hee shall tarrie, yeares, moneths, or dayes , and for what occasion hee tooke his journey.

17 Whether the yeare shall be good and fruitfull, and what things shall be plentifull.

These be the questions and demaundes which may be propounded in this house, for which yee may make figures, and iudge them according vnto the instruction hereafter following.

When in this ninth house ye finde this figure Aquisitio, it signifieth that the man shall haue the benefice which hee doth looke for, and shall bee rich in the Church goodes, and a good man: he that goeth to take orders shall haue them , the Scholler shall be a Doctor and a Counsellour , the dreame is good, and is true come to a good end : the common bruite if it be good , it is true, if it be ill, it is false : the Bookes speake of things of the Church,

of

of musicke and of riches, the person is of good reputation, the man which is gone for Marchandize shall doe much profite, the Letters doe speake of thinges beneficiall or some crastinnesse: in case to undertake any vocation, there is none better then to bee of the Church, to haue substance quicklie, and to liue at ease: it is good for a voyage, for the man therein shall be come to earth; the man which is out of his Countrie shall returne quickly with great substance, but he shall bee in some feare of danger or inconuenience, the ship on the Sea shall come to a good Port with a good winde in all thinges which yee may Demaund in this house this figure is good.

Finding this figure A missio in this house, it signifieth, that the man shall not haue the benefice which hee looketh for to haue, the Bookes speake of nothing but of roundes, Ballets, and of loue or lesse, and the Letters doe the like: the common hautes amongst the people is true, if the man bee made Priest, he shall be much giuen unto Letcherie: it is not good for the Scholler, for hee will not studie but bee a great Ruffian, the Marchandize shall not bee verie good, in this voyage, the man shall loose all, the ship shall come with greatespede, but shee shall bee in danger to be taken by the way: and to tell you in two wordes, in all the thinges which ye may aske in this house this figure is ill.

When yee finde this figure Fortuna Maior, in this ninth house, it signifieth that the man shall bee Bishop, Abbot, or haue such benefice hee gapeth for: the Dreame is of Kinges, Princes and of great Lords, and shall come to a good end, the common huite is not ill, it is good for the Scholer, for he shall be a man of honour, and learned: the Bookes treat of Kings, Princes, and great Lords of Lawes, Customes, and ordinances royall: the ship shall arrive at a good Port and come safe with great riches, the man which is out of the Countrie is very far away, but he shall returne with good purchase: to take a iourney in hand, it signifieth that it will be a long time in dooing, for to learne any Arte it is good, and for the Service of the Prince, for thereby he shall come to riches and credit: in all Demaundes this figure is good, and especially in learning.

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* Finding this Figure Fortuna minor in this house, it signifi-
 * eth that the man is of great wisdom, doctrine, and knowledge:
 * the man shall haue the benefice he pretendes, but it is of no great
 * value, the Priest is an honest man, the voyage is long, but
 * * the man shall returne home with great profite: the messenger
 * shall quickly returne the Bookes and Letters make mention of
 * the Actes of Kinges, Princes, and great Lordes, the Scholler
 * applyeth his learning, and shall come vnto honour, the Dreame
 * is of Kinges and Emperors, in all thinges which ye may demand
 * in this house, this figure is good, but that it declareth a little che-
 * lericknesse.

* When in this ninth house yee finde this figure Leticia, yee
 * shall say, that it is indifferent good for thinges concerning
 * * the Church, the man shall not haue the benefice that hee pro-
 * * fende, it is good for the Scholler, and likewise for a Dreame,
 * * signifying that it is of thinges merrie, pleasant and recreative, as
 * of some greene arbores, Gardines or Medowes: for Religious
 * persons it is good, and signifieth that they serue God, it is good
 * for a iourney, and the company therein, for profit and gaine it is
 * meetely, the man from home shall returne quickly, and so shall
 * the ship on the sea: to be in vocation of any Art, and to learne to
 * sing musicke, and to play on instruments it is good: in all thinges
 * which ye can demaund in this house this figure is good.

* Finding this figure Tristitia in this house, it signifieth it
 * * for the Church, the man shall not attaine to the benefice he
 * * hoped to haue, vntill that the fourth and tenth doe consent
 * * in Cattell there will be profite: for voyage signifieth delays
 * * and staying: to learne a Science it is good, and likewise for a
 * * Scholler, for by his labour hee shall attaine vnto great doc-
 * * trine and knowledge, and especially in thinges secret of nature:
 * the man shall be wel esteemed and of good reputation: the messen-
 * ger shall bee detained by the way, the Shippe is in daunger to
 * be lost or taken: in all other demaundes which ye may make in
 * this house, this figure is ill, but for thinges of Magicke wherevnto
 * it is verie good.

* When yee finde this Figure Puella in this house, it doth sig-
 * * nifie that the man shall not haue the benefice but by the procure-
 * * ment

ment of some woman, the Scholler will not study but aboute foolerie, and to cull a race, and to be amorous, the shippe shall come to a good haueu with much aboundance of marchandise: it is good for a trauellet; the man hath dreamed that hee hath lier with a woman, it is indifferent in gaine, and ill for the company, for they be of small trust: in all things which in this house ye can demaund this figure is meetely, except it be for to learne to sing musicke, for the which it is very good.

Finding this figure Puer in this ninth house, & man shall not haue the benefice, but by crafty policie: in al things touching the estate of the Church this figure is euill: to take a voyage in hand and for the messenger which bringeth letters, it signifieth they shall be in daunger to be robbed by the way: the ship is in great danger to be taken, all that is saide and bzuited touching warre is true, the man dreamed of war or of some rebdething, the Scholler studieth nothing but his weapon, for gaine it is ill, the books speake of matters of warre: in all the things which ye may demaund in this house this figure is euill, but for things touching warre, and the experience of Agromancie, for the which it is good.

When ye finde this figure Rubeus in this house, it is very ill in all demaundes, but such as concerne burnings, robbing, ritling, spoiling, and such other like, to the which it is good on such wise, that if thou make a figure to knowe what shall happen to him which doth take a long iourney, if it signifieth, that without all doubt hee shall be either robbed or slaine by the way.

If this figure Albus be founde in this house, it signifieth great Science, wif, and learning: in all thinges which ye may demaund, it signifieth good for the Church, and that the man shall haue the benefice it is good for a Scholler, the dream is good, it is very good for gaine, the shippe shall retorne safely with great substaunce, the man and messenger which be on the way shall retorne quickly with ioy and blisse, it is good to learne the Arte Oratorie: in all the demaunds which ye may demaund in this house this figure is good, there is also a messenger by the way which bringeth Letters.

This figure Coniunctio in this house is good as well for the Church, as for the obtaining of a benefice: it is but meetely for a Scholler, and ill for a Dreame, the marchant shall be robbed by the way: in all other things which ye can demaund this figure is meetely good.

Finding this figure Caput Draconis in this house, it is good for the Church, the man shall haue the benefice, the Dreame is good, and shall come to a good end: it is very good for the scholler, and for riches, the ship shall come safe with great riches: the messenger shall come quickly, and so shall he that is in a farre Countrey: in all things which ye can demaund in this house this figure is very good, it signifieth also that the man shall winne his sute.

Finding this figure Cauda Draconis in this house, it is ill for the Church, and for the benefice: and for all other thinges which ye may demaund in this house this figure is ill, especially for a messenger, and for one which is out of his Country, for they shall be robbed, or assaulted, or pursued by bagabondes the shippe on the sea shall be robbed by pyrates, or else come with small gaine.

When in this house ye finde this figure Carcer: it is ill for the Church, the man shall haue the benefice, but it shall be long first, and that by great paine and trauell: it is good for the scholler, and but meetely for gaine, the Dreame is ill, and is of things of fright: the messenger is in great danger to be taken, or slaine, or else kept prisoner: the ship shall be in danger of burning, or taken by pyrats, yet the shippe is in the middle of the sea: in all other things this figure is ill (but for the Arte of Al-gromancie) for which it is very good.

Finding this figure Populus in this ninth house, it is indifferent as well for the Church, as for the benefice, but the benefice is poore, and of small value: it is also meetely for the scholler, the person hath dreamed of water, or of an assembly of people, the shippe shall come safe to a good port: in all other things which ye may demaund in this house this figure is indifferent, except for voyage by land or by water, for the which it is very good.

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Finding this figure Via in this house, it is ill for the church, the man shall not obtaine the benefice, it is good for a Scholer, the man hath dreamed of drinke or water, or of letters which should be brought vnto him: it is ill for gaine, and in all other things, except for long iourneys, for in them it signifieth that the man shall goe safely without any danger or inconuenience, but he shall be long by the way. Besides this, whensoeuer ye make a figure for any demaund, and then finde this figure in this house, there shall a messenger come quickly with letters making mention of a voyage.

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Of the tenth house, and of the demaundes contained therein.

Chap. 10.

This tenth house which is the Angle of the South, or the house of the heart of the heauen, containeth properly all the questions and demaundes which may be propounded touching the honour or praise of a person.

2 Also which may be demaunded touching a Physitian and his ordinance.

3 Also of any thing lost or stolne.

4 Upon the mother, grandmother, wife or Lenuian.

5 And of the vertue and efficacy of a medicine, and of all things touching the apothecarie.

6 Upon the King, Queene, Princes, Lordes, Pope, vpon Officers and Magistrates, and of their secrets, laws, decrees and ordinances, be they Ecclesiasticall or Temporall, and vpon the secret thoughts of the mother, grandmother, or woman or friend.

7 Whether a Lord doe loue you, if ye shall be in his fauour, and if he shall doe you good, as much may you iudge of the mother, grandmother, or of the Physitian.

8 Whether a King shall abide long time in his Realne, and a Lord in his Signiorie.

9 If he which desireth to be Pope, shall be chosen therunto.

as the Emperour to the Empire, and if they bee sicke if they shall amend.

10 Whether he that ye thinke for shall be driven out of the Kings Court, or whether he shall be welcome and loved.

11 If it be good for the King or other Lord to enter into another Towne.

12 Whether the King or other Lord will doe iustice.

13 Whether it be good that the King or other Lord make a voyage, and if that they take it in hand, if they shall shortly returne, and like wise of all things which ye would demand of Kings, Princes and Lords, of the mother and grandmothers, you shall finde the signification in this house.

14 As touching the ayre and the time to know if it will raine or be faire weather, winde or calme, and if it be a raine season whether it shall raine much.

15 And finally if it be good for any person which taketh on him any office touching warre as to be a captain, Ancient-bearer, Guidon or any other Office, the signification of all which demandes you shall finde by all the figures hereafter set according to their orders.

When in the tenth house ye finde this figure *Aquisitio*, it is a good time to go to a Prince, and to obtaine glory and honore by him: the Prince or great Lord, will giue him some gift: it is good for the Physitian, and also to take medicine: the thing missing will be found againe, and it is not stolne: the mother is of good disposition, and so is the Uncle and the Aunt: the man shall haue the honore he pretendeth: the king, Emperour, Pope, Queene, Princes and Lords make great cheare: it is good to goe to the Court to dwell with them, for by them come much goodnesse and aduantage: it signifieth a cleare and faire time and wholsom, and there shall be no rain: the King, Prince or other Lord shall amende of his disease: the man shall be presented with a horse by his maister: it is good for the office or dignitie which he shall haue. In all the demandes which ye may aske in this house, this figure is good, and especially to goe vnto a Lord.

Finiding in this x. house this figure *Amissio*, it is ill to get honour,

honour, glorie or authoritie, for the partie dooth giue him selfe to none other thing but to leachery: it is not good to take medicine: the thing missing is stolne, and will not be had againe, vntill that the seauenth consent: the mother is cholericke, & if she fall sicke she shall die, if the eight thereto agree: and the like may ye iudge of the Grandmother, Uncle, and Aunt: it is ill to goe to a Lord, & especially to haue any dignitie by him: there will be no raine, but the ayre shall be faire & bright with a little warme winde: the King or Lord loueth not his seruāt, and it is ill for their domesticall affaires. In all the demaunds which ye may demaund in this house, this figure is ill, except to haue the fauour & grace of a Princesse, for the which it is good.

When in this house ye finde Fortuna maior, it is good for him which wold goe vnto a Prince or great Lord, for by him ye shall haue honour and dignitie: it is exceeding good to take medicine: the thing missing is not lost or stolne, but shall be had againe: it is good for the mother and Grandmother, Uncle, & Aunt, and if any of them be sicke they shall amend againe: it is good for the King or Prince that undertaketh a voyage: it shall be a faire time, cleare ayre and wholesome: if the King, Prince or great Lord be sick they will be whole againe: it is good for the secret affaires, of a Prince or other Lord. In all thinges which yee can demaund in this house this figure is much better then any of the other, because it is a figure of ☉ and a planet of Kings and Princes, it is especial good to go to dwell with great Princes and Lordes, for in the end shall be much good gotten.

This figure Fortuna minor, in this house the person shall haue great amitie & friendship with Princes & great Lordes & especially in case of war: the great Lord or King is sicke, but hee shall amend againe and not die: the physician is good, and the medicine which he ordaineth is good and profitable. The mother & Grandmother is good, so is the King or Lorde, but they be something angry: the King or Lorde loueth him well for whom the question is made: the King shall dwell long in his Realme, & the Lord in his countrey, but they shall haue some

warre: he that pretendeth to be an Emperoz, shall be an Emperour, and the Lord shall be a Lord according to his desire: & he that pretendeth to be Pope shall be Pope. but there will be some vnquietnes first: the man shall not be put from the court: it is good to take warres in hand, for he shall overcome his enemies, it is good to take possession of ground or of a Lordship the king or Lord shall doe sharpe Justice: if the king or Lord take any voyage, they shall shortly returne, but not without some displeasure: the time shall be verie faire, & the ayre clear, sweet and wholsome, and it will not raine: in all things which ye may demand in this house, this figure is good, but for peace, signifying that there shall be extreme anger on the one side or on the other.

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★ ★ Finding this figure Læticia in this house, the king or Lord is not sick: it is good for honour: the Physitian is a good man: and it is good to take and vse of his aduise: it is good for the mother, Uncle and Aunt: the king or Lord loueth wel the seruant, whereby he shall haue profit: the Lord shall haue dominion and gouernance ouer the landes that hee pretendeth to haue: the king or Lord is not sick: the person shall not be driuen out of the Court: the king shall not goe to warre, but there shall be peace: the king or Lord shall doe good iustice with loyalty: the king shall make the voyage in greate joy & blisse: it signifieth faire time, cleare ayre, sweete and pleasant, without raine or boysterousnesse. In all thinges which ye can demand in this house this figure is good, but signifieth rather warre then peace.

★ ★ ★ Finding in this house this figure Tristitia, it is an ill time & vnluckie to attaine vnto the honour pretended: the king is in daunger to loose his Realme and Dominion: it is ill for the Physitian, or to take phisicke: the thing lost will neuer be had againe: it is ill for the Mother, and signifieth that she is discontented: the king or Lord loue not the person: if the king be sick, he shall die: he that pretendeth shall not be chosen Emperoz or King: if he be by treason or suborning of some folke: the man shall not be driuen from the Court, but shall remaine long in perplexitie and disquietnesse: the king shall be betrayed, the

the voyage shall be long & slowe: the ayre shall be tempestuous and darke. And to be briefe, in any questio which ye may propound in this house, this figure is ill, saving to till landes, buy heritages, fortifie and keep towncs, whereunto it is good and also for treasure hid in the earth.

When ye finde this figure Puella in this house, the person shall haue honour by the King with great pleasure, & heartes ease: it is good to enter into the loue and fauour of a woman of a noble race: and likewise to haue gaine by merchandize: sometime it signifieth raine when the fist consenteth: it is good for the phisitian & for medicine, & like wise for y^e mother & grandmother: the things mist will not be found againe, the King will giue some of the things that he demaunded at his hands: the oth is false: the King or Lord do loue y^e man, and he shall haue good by them: the King shall long remaine in his Realme, and the Lord in his Lordship, in al peace without any warre: there is neither one nor other sicke, but if they be, they will be soone amended: the person shall not be diuinen out of the Court, but shall remaine by the King in all quietnesse: the Emperour, King, Pope or Lord, shall obtain the dignitie they pretend to haue, so that the first and fourth doe consent. In all the demaunds which may bee propounded for warre, this signifieth peace: the time shall be faire but sometime rainie: it is good for iourney, and especially by water. In all things which ye may demaunde in this house this figure is good, but for warre, for it doth alwaies signifie peace:

Finding this figure Puer in this house, the person shal haue honour and gaine by Kings and Princes, & especially by the warres: it is good for the phisitian, & to take phisicke, it is good for a mother: the oth is false, the King shall not stay long in his Realme by occasion of warre: the man shal not be chosen Pope, Emperour or King, which pretteth vnto any of these dignities: the sicke person shal quickly amend. if the King goe to warre he shall haue the victorie ouer his enemies: it is good to take a towne by an assault: if the king take in hand anye voyage he shall come soon again: finally it shal be a faire time and the ayre cleare & wholesome. In all other demaunds per-

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taining to this house, this figure holdeth a meane, but for war and loue it is passing good.

This figure Rubens in this house, it is not worth any thing in any questions which ye may propound in this house, for by signification it is no other thing but blood, cholar, hurting, strit quarrel, debate, treason, sadnesse, and euill will: but touching warre, it signifieth victorie at the first and losse at the last it is good for dissolute loue, and to buy armour and harnesse, and fire-woorkes, in all other things it is ill.

Finiding this figure Albus in this tenth house, the man that enter into friendship and fauour of Kinges, Princes & great Lords, and haue good by them: it is verie good for the Physitian and to take medicine: also, for the sic knes will bee quicklye gone: the oath is true: the king that dwel long in his Realm in peace & quietnes, the king is not sick, or like to be: the person shall not be banished the Court: the person pretending to be Pope, Emperour or King, shall haue his desire: the king shall do great iustice: it is good for voyage, but it shall be somewhat late: it is good for a king to goe visite a towne: the ayre is wholesome, but it is in danger to rain a litle: it is good for the Father, Uncle, Aunt, and Schooler. We can make no demand but this figure is good in this house.

This figure Coniunctio in this house, for honour and dignitie, it holdeth a mediocrity: it is good to dwell in a great Lord, for he shall be his Secretarie and gouernour, it is indifferent to take medicine: the king shall die of the diseases that hee is now diseased of: the person shall be banished the Court: the oath is good: the partie shall winne his sute: it is ill to goe to war, for he shall be in danger to be slaine: it is good to enter into a towne, to doe iustice, and to take a voyage in hand, for hee shall quicklye returne: the aire shall not be wholesome by reason of the rain. In al things which ye demand in this house, this figure is good, but for war, whereunto it is ill, and likewise for the sicke person so: it signifieth death, so: loue it is verie good, so: it doth alwaies signifie mirth.

This figure Caput draconis in this tenth house, the person shall haue honoz, exaltation, dignitie and preheminance in the Courts

Courts and in kinges seruices, and of other great Lords. the thing lost will be found: the physician is a good man, it is good to take medicine: it is good for the mother, & for the Leman: the oth is iust and good. Wholseuer maketh a figure to know if a person shall obtaine the benefice, dignitie, Lordship, preeminence, the fauour or friendship which he pretendeth to obtain, & then finde this figure in this house, without any doubt he shall obtaine his desire: if it be of a King, he will without doubt loue him: the sicke person shall amend, the man shall not be put from the Court: it is not good to goe to warre: the king will doe good iustice: the voyage will be long, but it shall be good: the ayre will be good and wholesome, and haue no raine. In all things which ye may demaund in this house, this figure is good, but for war, for it doth alwaies signifie peace.

finding this figure Cauda draconis in this house, it signifieth losse of the Realme, Dominion and principality: for this figure in that matter is verie ill. I will say no other thing at this time, but that in all questions & demaundes it signifieth death, treason & losse of goods: and to tell you at two words, this figure is verie ill but for warre, for it signifieth treason, but to make fire or fire worke of Alkamy, it is good.

This figure Carcer in this house, the person shall obtain honour and praise of the Prince or Lord, by meanes of a womā sometime it signifieth detention and imprisonment of a King, & his great discontentment: the house that he is detained in is olde and broken: it signifieth losse of goods, it is good for the physician, and to take medicine: the thing lost will neuer be found againe: the mother is melancholly: the friend is not trusty: the king will giue nothing: the oth is false: the sicke person shall die: the king shall liue long but it shall be in great disquiet: the party shall not be pope, Emperour or King, as he pretendeth: the man shall not be put from the Court, but hee shall continue there to his great discontentation: it is not good for the King to goe to warre, for he shall be taken, the King wil do good iustice: it is not good to take a voyage, for the way is ill: the person farre away wil not come quickly: the ayre is not good or wholesome. In all the other demaundes which ye

may demand in this house, this figure is not good, saving for treasure hidden in the ground, and for nigromancy, for the which it is good.

* * This figure Populus in this house, there is a great number
* * of people assembled by the commaundement of the king or Lozde
* * about some wedding, or some agreement of peace: it signifieth
* * some time a great number of men of warre assembled: it is good
for honour, & dignitie, and for the Physitian, and to take medicine, the mother waxpeth: the friend is good: the othe is not good: the king or Lozde will neuer giue any thing except it be things of waters or riuers: the king loueth not the man: the king shall not tarry long in the Realme: he that shall be chosen Pope, King or Emperour, is of a noble house, the man hath not his health: the man shall be put from the Court, but he shall quickly returne againe: if the king goe to warre he shall haue the victorie: the king will doe iustice: it is good to take a voyage by water, for he shall safely returne with speed: for the ayre it is meane, for it will raine often times. In all things this figure kepeth a meane, but for things touching the water, or to make marriages, for the which it is very good.

* Finding this figure Via in this tenth house, it is good to
* goe to a king, for he shall doe him honour: it is good to take
* medicine: the thing lost will not be found: it is good for the mother: the othe is true: the king or the Lozde loue the person metely well: the king shall not abide long in the Realme, or the Lozde in his lands: the king is not sicke: the person shall neither be Pope, Emperour or King: the man shall not be put out of the Court: it is not good for the king to goe to warre, for he shall be in daunger to be taken, or loose the victorie: the king wil doe no great iustice: he that goeth on a voyage wil quickly come againe: the airc is good, but it shall raine many times. In all the demaundes which ye may make in this house this figure is meetely good, but for the way it is very good, and especially by lande.

Of the eleuenth house, and of the demaundes contained therein. Chap. 11.

The eleuenth house which is the succident of the Angle of the South, otherwise called the good Angle, naturally doth containe all the demaunds which may be made vpon a friend he, or she, that is to say vpon the thing yeloue, and whereof you hope to haue consolation, aide and profite, as well of the friend hard by you, as by him which is farre away.

1 Also the questions which may be made vpon a secrete companion vnto whom ye giue credit.

3 Also vpon him by whom ye hope to receiue pleasure and seruice.

4 And vpon the Fortune a man shall haue.

5 And ouer the mother and her treasure, and of all the treasures, rents and reuenewes of the King.

6 Whether it be good to goe to the Court, and vnto the seruice of the King, Pope, Emperour or great Lord, and if profite will come thereof.

7 If thy friend be faithfull or a traytor to thee.

8 Whether the Pope shall be good.

9 If that thing which the King or great Lord shall giue vnto thee shall be to thy profite or damage.

10 If the promise be true.

11 Whether the yeare shall be good and plentifull, or that there shall be dearth of victuals.

12 If the yeare shall be dry or rainie.

13 Whether thou shalt prosper al the yeare.

14 And in what month or season of the yeare shall be the dearth or good cheape of things.

15 And touching the members of man, it containeth the demaundes which may be made vpon the buttockes or legs of man and thyrs: These be the things contained in this eleuenth house, to know the truth whereof, you must search by all the figures which I will hercafter set after each of their significations.

* * Finding this figure Aquisicio in this eleventh house, the
 * friend is good and trustie: it his good also for hope and pro-
 * * mise, and signifieth good ayde of a friend, and the trust put
 * in him is not voyde, but shall take effect: the mother, the King,
 and the counseller be full of money, and they shall not be rob-
 bed thereof: the friend which dwelleth farre hence is well af-
 fectionated to you: the fortune of the yere shall be good: the pro-
 mise shall be kept. In all things that ye can aske in this house
 this figure is good, and especially for a friend.

* This figure Anallia in this house, there is no faithfulness
 * in the friend, but all is dissimulation, and will not ayde you, but
 * rather do you harme, and doe more displeasure then an enemy:
 * he that ye put in trust will doe the like: the fortune of the que-
 * * rant shall be ill: and so shall his hope be also: the mother and the
 King haue no money: the yere shall be scarce, and the for-
 tune of the yere ill. In all demands which ye may de-
 mande in this house, this figure is ill, but for the hope and
 loue of Courtezans.

* * Finding this figure Fortuna maior in this house, the friend
 * is good: faithfull: the hope is good: the mother and the King
 * * haue much money which shall not be stolne from them: the thing
 * desired shall come to a good end: thy friend loveth thee well:
 * * he will doe thee much pleasure and service: the yere shall be plen-
 tiffull and good and abundance of all good things, and no
 dearth: the fortune of the yere shall be good: the person shall
 haue friendship with Kings, Lords, or with some great Lady:
 it signifieth also dignitie and preheminance. This figure is
 very good and profitable for any thing in this house.

* * When ye finde this figure Fortuna minor in this house,
 * the friend is trustie & willing to do pleasure, but hee wanteth
 * * power: he shall not haue the fruite of his hope: the friend which
 * is farre hence is good: the mother and king be meetely stored
 of money, and be in daunger to be robbed: the entrance of the
 king shall be good: the yere will abound in good things: the for-
 tune of the yere is good. In all things which ye may demand
 in this house this figure is good, especially in things of lone.

Finiding this figure Leticia in this house, there is encrease of friends, and that men of no small reputation: the fortune of the querant is good: the friend is a good friend and trustie: the friend is a man that will both pleasure and helpe: the partie shall not be receiued of his hope, the companion is good, honest and secretes: the mother and king haue not much money, and most part thereof is silver: the promise is good and true: the entrance of the king shall be like the fortune of the yeare: the yeare will be plentiful of all fruites and good things, and yet there will be nothing very cheape. In all the demaunds in this house this figure is good.

This figure Tristitia in this house is ill fortune to the querant: the friend is ill, a quarreller, and a man of an ill minde toward his friend, the promise shall take no effect, the hope shall be in vaine: the companion is no wise man: the yeare will be barren, and victuals deare, the fortune of the yeare ill. This figure is ill in all the demaundes of this house, but for inuocation of wicked spirits and things of pagromancie.

Finiding this figure Puella in this house it signifieth the enloying of a Lady, and good fortune to the querant: the friend is of a good will to helpe him in that he requesteth to his power: the thing ye hope to haue will take effect, the friend which is farre hence is good and friendly, and is in health: the entrance of the king shall be good: the promise shall holde, the fortune of the yeare shall be good, the yeare shall be fruitfull, and abound in all good things, at an indiffirent price: in all things which ye may demand in this house this figure is good, especially for the loue of Ladies, and to be in their saour.

Finiding this figure Puer in this house, the friend is good, and ready to doe pleasure, and especially vnto the wouliet: the promise will not be kept: it is good to apply to any Arte or vocation: the fortune of the querant is meane: the yeare shall be scarce, and especially of wine. In all the demaunds which ye may propound in this house this figure is meane, but for the loue of a Lady, for the which it is very good.

This figure Rubens in this house, the querant shall haue ill fortune, the companion and the friend be ill, and by them wil

come strife, so that blood will be spilt on the one side or on the other: the hope shall take no effect: the entrance of the king is ill: it shall be a deare yeare: the mother and king be lowe of money, or if they haue any, it is in daunger to be stolne. In all things which ye may demaund in this house this figure is ill, but to let one bleede that is sicke, for which it is good.

Finiding this Figure Albus in this house, it is good fortune for the querant: the friend is good and trustie, & wil aide you to his power, and so will the companion: the entrance of the king shall be verie good: the mother & king haue store of money, and shall not be robbed: the promise shall bee kept: there shall be no dearth, the fortune of the yeare shall be verie good. In all the questions which you may make in this house, this figure is good, and aspecially for a friend, & to send Children to schoole, and to hyre seruants.

This figure Coniunctio in this eleventh house, it is but a meane fortune to the querant: it is verie good in things merceriall: the friend is no dissembler, but sure & trustie: the hope is good, the things lost shall bee found in the end: the companion is good, faithfull, and sure, the entrance of the king shall be good, the king & mother are meetly moneyed: gaine will come by labour: the fortune of the yere shall be good, no dearth this yeare, you shall haue letters from your friend: good to send Children to studie: meetly to hire seruants. In all the things which ye may demaund in this house this figure is good.

Finiding this figure Caput draconis in this house, it is good fortune for the querant, the fortune of the thing demaunded shall be good, but it will be paine and trauaile to obtains it: the promise will take effect, but not without labour: the friend & companion bee good and loyall: the entrance of the king shall be good, the mother & the king haue much money, and shall not bee robbed thereof: the fortune of the yeare shall be good, and victualles shall not be deare. In all things which ye may demaund in this house this figure is good, especially in thinges of the Church.

This figure Cauda draconis in this house signifieth ill fortune for the querant, the friend is naught, the fortune of the thing

thing demaunded shal haue an ill issue: the promise that not be kept, the companion is not secret: the entrance of the King shal not be good, the kings and mothers money shal be stolne, the fortune of the yeare shal be ill, a deare yeare. There is nothing contained in this house but this figure is il for it, sauing for the Loue of Ladies and fire works, for the which it is verie good.

This figure Carcer in this eleuenth house, signifieth the fortune of the querant to be meane, and also a slownes in all thinges: the friend and companion is faithfull and secret, the friend and mother haue much money, but they keepe it close: the thing desired is good, but it shal be long in taking effect: it is not good for the King to make his entrance: the yeare shal be good, in things Saturnial it is il. In all the demaunds which ye may make in this house this figure dooth betoken veris much trauaile.

Finding this figure Populus in this house, it signifieth many friendes: the fortune of the querant shal be good, and the issue of the thing demaunded: the friend & the companion bee good and faithfull: the entrance of the King shal be good, the promise meane: the mother and the King haue much money: the fortune of the yeare is good, the yeare plentiful of all thinges and good cheape. In all thinges demaunded in this house this figure is good.

When ye finde this figure Via in this house, it signifieth ioy among friendes, and that the fortune of the querant shal be good: the thing desired shal take effect, the promise shal be good and kept, the friend and companion be faithfull and good: there be letters on the way: the entrance of the king shal be ioyfull. This figure is good in all thinges which yee can demaund in this house.

Of the twelue house, and of the demaundes contained therein. Chap. 12.

In this twelfth house called the Cadant from the Angle of the South, otherwise called the euill Spirit, comprehen-

prehendeth naturally the signification of the Questions and demaundes which may be propounded vpon a prison, and of the darkenesse therof, and also of the prisoner therein detained.

2 Also vpon the desolation of a person, and of his lamentations and mournings.

3 Also vpon an incurable sickness, as the Leprosie, the Colvte, the Paultie, the Dropsie, and greese of the eyes, and such like.

4 Vpon the questions and demaundes which may be made vpon a traitour, il seruants, and a theef of an house, and vpon sinne, and a place where it was committed and done.

5 Also vpon a priue enemy rather then vpon an open

6 And also vpon great Beastes, as Oren, Cammels, Dromedaries, Elephants, Lyons, Beares, Wolves, Leopards, Harts, Dragons, Serpents, Foxes, Horses, Asses, and all other Beastes that beare and be ridden vpon.

7 Whether the prisoner shall depart out of prison, and when.

8 Whether he shall be racked if he say truth.

9 If the partie shall be laid in prison, whether he shall be sicke there.

10 If it be good to buy great Beastes, as Oxen or Horse, and the like.

11 Whether the Horse shall be good and quicke vpon the spurre.

12 Also if the person be able to pay his debts.

13 Whether he shall be poore hereafter.

14 If there be any Traitors in the house, of what condition and estate they be.

15 Whether a person shall be banished from his Countrey or otherwise.

16 Whether a man may boldly goe before his enemy to vnhorse him without any daunger, and whether a man shall be afraid of his enemies, and of those which doe aide them.

When ye finde this figure Aquisitio in this twelue house, it signifieth that the prisoner shall not come out of prison, and he shall be sicke, and being examined shall confesse the truth:

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the person shall be put in prison: it is not good to bestowe any thing in great beasts: the horse is neither quick nor swift, and hath a disease in his head: the horse or other thing lost will not returne againe: the man will not pay his debtes, hee shall be poore: there are no traitors in the house: the person shall be banished and driven out of the Country: if a man goe to encounter his enemy he shall haue the worst. In all the demandes which ye may make of the things touching this house, this figure is ill, for it signifieth paine and trauel without profit, and that such trauell shall returne to losse with great hinderance and pouertie.

This figure Amisso in this house, the prisoner shall not come out of prison, but shall be sicke, and confesse a truth being examined, the man shall be made prisoner: it is not good to buy horses, but if any be bought they shall be swift, the horse lost shall not be found againe: the person shall pay his debtes, notwithstanding he shall be poore: there be traitors in the house: the man shall be condemned, whipped and tormented, he shall be banished out of his Country: it is not good to goe in the face of the enemy to harme him, for if he doe, he shall be the loser, for the enemy shall haue great aide. This figure is ill in all the demandes of this house.

finding this figure Fortuna maior in this house the prisoner shall be deliuered from prison, and shall not be sicke therein: the person shall haue no feare: the enemy shall be overcome: by trauell there shall be much gaine: the prisoner shall not be in question, the person shall not be put in prison: it is good to buy horses, the horse shall be good and runne well, the horse lost will returne againe, the person pay his debtes, hee shall be rich, he shall not be punished, he shall not be chased out of his Country: it is good to goe to set vpon the enemy, for he shall gaine much thereby: the enemy shall haue no aide or succour. This figure is good for any Question propounded in this house.

This figure Fortuna minor in this twelfth house, the prisoner shall escape out of prison: the person shall haue much losse in meeting with his enemy, the person shall not be made prisoner.

ner: it is good to buy beasts, for there shall be profite in selling them againe, the horse shall be good, swift and nimble: the horse amongst other things lost shall returne by himselfe: the man shall be rich and not troubled, the man shall pay his debtes, the man shall not be banished out of his Country: the enemy shall not haue succour or aide of any person. This figure is good in all the demaundes of this house, but to obtaine maistership or to attend vpon an other it is not good.

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 Finding this figure Letitia in this house, the prisoner shall not be long in prison: it is not good to assault the enemy, for thereby he shall haue more losse then profite: the person shall not be prisoner: it is very good to buy beasts, for therein shall be much gaine: to hyre a seruant, and to till the ground it is verie good: the horse ye would buy is very good of foote: the man shall pay his debts, the person shall be rich: the enemy shall haue no aide. There is nothing for which ye may make demaunde in this house but this figure is good therein.

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 This figure Tristitia in this house signifieth a great number of enemies mightie and strong: there shall be great heavynesse for the losse of a seruant, and of beasts, and for long keeping in prison and torment thereof. This figure is very ill for all the demaundes of this house sauing for Agromantis and finding of treasure.

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 Finding this figure Puella in this twelfth house, it signifieth profite and commoditie by trauell, losse for enemies, because they haue offended God: the horse which ye would buy shall be faire: it is good to buy cattell. This figure is good in all the demaunds which ye may demaund in this house.

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 Finding this figure Puer in this house, it signifieth anger and indignation against great Princes and Lordes, and against men of war without any occasion, also anger against his own friend: the prisoner shall be manacled in prison, but hee shall come forth after that, if the eight and fift houses do consent: it is good to buy a horse: it is good to goe in the face of the enemy. This figure is very good for any thing which ye may demaunde in this house.

This figure Rubeus in this house signifieth pouertie and desolati-

desolation in strange Countries, with fewe enemies, the person shall haue much paine and smal profite in all his doings. This fygure pgnosticateth an ill issue of all the demaundes of this house.

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This fygure Albus in this house signifieth short deliuerance out of prison: it is not good to meddle with the enemy: the person shall not be prisoner: it is very good to buy great beasts, for thereof will arise much gaine: it is good to labour the earth, and to buy heritages, and to hyre a sernant: the horse which ye would buy shall be good and swift, the horse or other thing lost will not returne againe: the man cannot pay his debts: it is good to goe to banquish and overcome the enemy: the man shall be rich and shall not be tormented. In all the things which ye may demaunde in this house this fygure is good.

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Finding this fygure Coniunctio in this house, the companies be ill: the thing lost will be found againe: to buy beasts it is meane, and so is it to buy lands and heritages, and to labour the earth. This fygure is meane in all the demaundes of this house, but for melancholineesse, because of companies.

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Finding this fygure Caput Draconis in this house, signifieth deliuerance of the prisoner, and good time to goe to deface the enemy: the person ye thinke for shall not goe to prison: it is good to till the earth, buy heritages and cattell, for thereof shall gaine ensue: it is good to retaine a sernant: the horse which ye would buy is good and runneth well, the horse or other thing strayed away will be found: the man shall pay his debts, hee shall be rich without any trouble: the enemy shall haue no aide. In all the things which you can demaunde in this house, this fygure is good, except for fyre workes, for the which it is nothing good.

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Finding this fygure Cauda draconis in this house, signifieth to holde a prisoner: it is good to goe to meddle with the enemy: he that we doubt of shall be put in prison: it is worth nothing either to buy cattell labour or earth, or to retaine seruants: the horse that ye would buy is not good, but heauy in

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his limmes : the thing lost will not be found againe, the man hath no minde to pay his debts, he is in daunger to be poore, and to haue much adoe in his life time. the enemye shall be succoured. For al the demaundes which ye may make in this house this figure is ill.

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Finding this figure Carcer in this house, it is but meetelye fortune for the prisoner, or to him which would assault his enemye to overcome him : the person shall be taken prisoner, but he shall not bide long therein : touching buying of Beastes, & tilling of earth, and in all other demaundes in this house this figure hath a meane.

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This figure Populus in this house, the prisoner hath many enemies which will seeke his death, or haue him to be perpetual prisoner : meddle not with the enemy, for he will either slay or take you prisoner, it is good to buye great beastes and horses, the man cannot pay his debts, he is in daunger to receiue displeasure of his creditors by his imprisonment. For all other questions and demaundes which yee may make in this house this figure is ill, and signifyeth alwaies assemblies of people, to doe some harme or veration.

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Finding this figure Via in this house, it signifyeth deliuerance out of prison, without incurring ill or displeasure : it is good to goe to assault the enemy : it is good to buy Cattell & heritages. Yea, and in all other things which yee may demand in this house this figure is singular good.

An aduertisement of the contents of the houses of the second Booke.

And thus yee haue the figures with their significations by the twelue houses, the which if yee doe well and diligently beholde and examine, you may also iudge well all the questions and demaundes of this Arte of Geomancy. Wherunto, that ye may the easier attaine and come vnto, I haue strained my selfe as much as I can, and more ampler then any doctor, be he Hebrewe, Chaldean, Greek, Arabian, Latin, or Egyptian, to write out the most true, certaine, and approved

ned significations. I will declare them vnto you heereafter in the third booke, the which if you doe vnderstand, you shall likewise vnderstand the first and the second.)

The Prologue of the third Booke.

I Am affraide to bee accused of great presumption and rashnesse, for that I haue ioyned Geomancie with Astrologie (a thing which few men before me haue done or enterprised, for the difficulty and high vnderstanding which is in the saide Astrologie) were it not for the assurance which I repose of the good sprites vnto whome this my Booke may come, who (as I suppose) shall not finde this coniunctio of these two Sciences, strange vnto him which will giue his studie therunto, as well for the vicinitie and allyance which they haue together, (as I haue declared in my first booke) as also for the pastime and recreation which is taken by this Arte, to exercise themselves in thinges high and wittie. I haue therefore according to my small vnderstanding, so well bound & conioyned the said two Sciences in each of these three bookes, that he which doth not well vnderstand the first shall not easily attaine vnto the vnderstanding of the second & of the third, neither of the third which vnderstandeth not the second, neither of the second which vnderstandeth not the third. Wherefore I desire the Reader of this worke to take the paines to vnderstand the two first Books for the easier opening of the third booke which shall treat simply of the manner to indge the figures with many of the question; already iudged.



The third Booke.

A brieue deduction of the accord and signification which the sixteene figures haue by the

twelue houses.

CHAP. I.



If this figure named Aquitio, doth in mounting passe from the first house into the second, that isto say that he be in the second he be like unto the first where Aquitio is, it signifieth to gaine golwes, and cloathing apparel, to get honour, and to make gaine and profit in all actes of honour and vertue, and with people of like condition.

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I. 3

If that from the first he goe into the third, it signifieth to haue honour, ioy and profit of the kinssolkes and friends.

I. 4

If that he goe from the first to the fourth, it signifieth profit by the father, and a good and ioyfull end of his affaires.

I. 5

If that he goe from the first to the fift, it signifieth ioy of Children, that is to say, they shall bee good, and of honour, and to haue ioy and pleasure, to eate and drinke, and to bee well clothed.

I. 6

If that he goe from the first to the sixt, it signifieth profit and good luck for seruants, and to buy small Cattell.

I. 7

If he go into the seauenth, it signifieth to make a contract of enemies, to make marriages, & to get honour and the loue of persons, and so; all demaundes it is good.

I. 8

If he goe from the first into the eight, it signifieth death for the thing demaunded, or so; the demaunder, and great profit in succession

succession and heritages, it is also good for things of Pa-
gicks.

If she goe from the first to the ninth, it signifieth to haue I. 9
profit and gaine by voyages, and in things of the Church, as
in Benefices or offices: it is also good for the profit of the
Children that ye would put to schoole, for they shall haue pro-
motions Ecclesiasticall, and they shall be men of knowledge.

If she passe from the first to the tenth house, it signifieth a I. 10
mitie, familiaritie, acquaintance and profit with Kings, prin-
ces and great Lords: likewise to receiue honour and dignitie
by the mother: and also profit in succession and heritages. And
to be breefe, it is good in all things.

If she goe from the first to the eleventh, it signifieth to haue I. 11
honour and profit by his friends, and a good hope of the ques-
tion demaunded.

If she passe from the first to the twelfth, it signifieth impur- I. 12
sonment, losse of beastes, and to be querroms by the enemy:
and to be breefe, it is ill in all things.

If you finde this figure *Amillio* in the first house, and from I. 2
thence be found in the second house, which we call the goeing
from one house to another, it signifieth losse of goods, and to *
fall into debates, quarrelles and contentions and sute for *
goods. *

If she passe into the third house, it signifieth anger and con- I. 3
tentions betweene kinsfolkes and allies, it is also ill for smal
and short iourneyes.

If she goe into the fourth house, it signifieth anger between I. 4
the children and the father, and betweene the father and the
Children, and by that meanes losse of heritages, and the be-
ginning and sute in law the one against the other: and this co-
pulation & assembly of the figure is very ill but for lechery.

If she passe into the fift house, the woman with child shall I. 5
haue vnseasonable deliuerance, it is also ill to eate and
dinke, and signifieth anger about victualls.

If she passe into the sixt, it signifieth anger against seruants I. 6
and losse of them, and of small cattell.

If she passe thence into the seauenth, it signifieth strifes, quar- I. 7
rels

rels and debates with friends: it is also ill for marriages, and signifieth to haue displeasure with his wife, and to loose the sute,

I. 6 If she goe into the eight, it signifieth mortalitie by boat feuers, and alteration of the vnderstanding, losse of goods of the women, & of the enemye: and in all the demaundes it is ill.

I. 9 If she passe into the ninth, it signifieth losse of substance, & to be robbed by the way: it is ill for substance of the Church, and for men learned.

I. 10 If she goe into the tenth, it signifieth anger and discontentment of kings, Princes, & Lordes, and of the Sea, and it is ill in all the demaundes of the tenth house.

I. 11 If she passe into the eleventh, it signifieth anger against his friend, and to haue an ill issue of the thing pretended or hoped to haue.

I. 12 If she goe into the twelfth, it signifieth losse of Cattell, & imprisonment. And to be short it is ill in all things.

I. 2 If this figure Fortuna maior be in the first house, and thence leape into the second, it signifieth a great gaine in goods, moueables as gold siluer, and rich vtensilles.

I. 3 If she passe into the third house, it signifieth to haue much substance by the meanes of the kindred: it is also good for small and short boyages.

I. 4 If it passe into the fourth, it signifieth the father to be of good and godly disposition: it is also good to buy heritages & possessions and a good issue in all things.

I. 5 If she goe into the fift, it signifieth ioy, pleasure, to be in good order, well appointed and clothed, to eate and drinke well, and to haue fewe children, and they shall be of red colour.

I. 6 If it passe into the sixt it signifieth fidelitie in seruants, and that the sicke person shall amende: it is also good for small beastes.

I. 7 If she passe into the seventh, it is good for marriage, and signifieth that the enemye will make peace: for the acquaintance of a Lady it is not good, because their secretes shall be disclosed.

I. 8 If it goe into the eight, it signifieth death: it is ill in all things

things, but to haue the goods of a woman.

If she passe into the ninth, it signifyeth to contract an amitie with Church-men, and men learned, to make a voyage it is good. I. 9

If it goe into the tenth, it signifyeth to haue dignitie with Kings and Princes, and with the Pother, and to haue victorie ouer his enemies. I. 10

If she passe into the eleuenth, it signifyeth a good issue, vpon a good hope, good friends and succorable. I. 11

If it goe into the twelue it signifyeth imprisonment at the Prince, and that his enemies shall ouer-passe him in might and power. I. 12

If this figure Fortuna minor be in the first house, & thence goe into the second. which we call going from one house to another, it signifieth a meane in gaine, & he which medleth with red things shall quickly loose there by. I. 2

If she passe into the third, it signifyeth ioy of his kinsfolkes, it is also good for a short voyage, and signifieth that it shall be quickly ended, it is also good for friends. I. 3

If it passe into the fourth, it signifieth that the Father is angrie or sick, it also signifieth losse of the sute. I. 4

If she come into the fift, it signifieth to haue many children, which shall be red of colour, also great ioy and pleasure to eat and drinke, and to be costly and well apparelled. I. 5

And if she goe into the sixt, it signifieth good to buy small Cattell, it is indifferent for seruants, and signifieth that they shall be wittie and wise. I. 6

If it passe into the seauenth, it signifieth marriage, and that it shall bee with strife & contention, the enemy is strong and mightie, the woman is wise, it is ill in case of loue, for it shall be discovered. I. 7

If she goe into the eight, it signifieth death, and also is ill in all things of esprite, as Magick and inuocations. I. 8

If it passe into the ninth, it signifyeth long voyages with all prosperitie and good luck, & the amitie of men of the Church. I. 9

If she goe into the tenth, it is good and prosperous going to the seruice of a King, Prince, or great Lord, the shippe on the I. 10

Sea shall come safe and sound, and the owner thereof shall shortly haue newes.

- I. 11 If it passe into the eleuenth, it signifieth good and trustie friends, and a good end of the thing where in hope is put.
- I. 12 If she goe into the twelfth, it is ill in all thinges but to buy horses.
- * * If you finde Rubens in the first house, I will say no other thing but that which before I haue tolde you, that is to say, following the opinion of al the Doctors in this science, be they Caldeans, Indians, Hebrewes, Arabyes, Egyptians, or Persians. When this figure is found in this place, it ought not to be iudged, the which thing I haue alwaies found true by long experience, wherefore at this time I will say no other thing, but that she is ill in all the houses but in the first.
- I. 2 If you finde this figure Albus in the first house, and bee found againe in the second house, it signifyeth gaine and profit in white thinges, writings or Letters, or bookes.
- I. 3 If she passe into the third, it signifyeth good time for friends and kinsfolkes, and that letters shall come from nere at hand.
- I. 4 If it goe into the fourth, it signifyeth to winne his sute, it is also good in the demaundes which may be made vpon the father, signifying as well in them (as in al others) a good issue or end.
- I. 5 If she passe into the fifth, it signifyeth to haue many children, and to delite in white cloathes, to eate and drink, and to company often times with learned men.
- I. 6 If it passe into the sixth the seruants be good and trustie.
- I. 7 If she goe into the seauenth, the marriage lately begun shall take effect to the great contentment and profit of the parties, and the enemy shall demand peace.
- I. 8 And if it passe into the eighth, it signifyeth death by a hot disease of tumours and cathars, it is also good for magicke.
- I. 9 If she goe into the ninth, it signifyeth that the long iourney shall be good and profitable, and that the letters which come from a farre off bring good newes it is also good for Doctors and churchmen, & to make amitie and acquaintance with the.
- I. 10 If it passe into the tenth, it is good to goe to Kings, Princes and

and Lords, and to goe to visite his mother.

If the goe into the eleuenth, it bringeth good lucke, and also I. 11
for letters which shall come on their part.

If it passe into the twelfth, it is good to buy frames, also in I. 12
this place it is a token to beheld prisoner.

If this figure Caput draconis be in the first house, & thence I. 2
ascend into the second, it signifyeth gaine and profit in all
things.

If it passe into the third, it signifyeth the kinsfolkes to be of I. 3
good amitie, it is also good for short voyages, but that there
shall be some slownesse therein.

If the goe into the fourth, it signifyeth good for the father, & I. 4
to succede in his heritage.

If it passe into the fift it signifyeth many Children, which I. 5
shall be wise and wittie, it sheweth also a heartinesse to eat
and drinke.

If the goe into the sixt it signifyeth gaine and profit in buy- I. 6
ing of a cattell, and that the seruants be good and loyall.

If it passe into the seauenth, it is a good time for marriage I. 7
and for reconciliation of enemies, & that the person is of great
amitie.

If the goe into the eight, it signifyeth death without reme- I. 8
die, and sometime in this place it signifyeth to winne inheri-
tances.

If it passe into the ninth, it signifyeth gaine and profit by a I. 9
long voyage by men of the Church.

If the goe into the tenth it is good to goe to Kings, Princes I. 10
and to the mother.

If it passe into the eleuenth, it signifyeth to haue good friends, I. 11
and that the hope shal not be in vaine: and also the thing that
is demaunded shall come to good effect.

If the goe into the twelfth, it signifyeth to be made prisoner. I. 12
and therein to haue much veration and torment, and in al the
semaundes she is ill, but for to buy horses.

If this figure Cauda draconis be found in the first house, the *
figure should not be iudged, but it must be broken and an *
other made one houre after that: but if from the second house *

the goe into any of the other, ye may there iudge it, sauing in the fourth, where there is no certaine iudgement to be giuen, for the malice of the saide figure, and therefore at this time I will say no more.

I. 2 Finding this figure Leticia in the first house, and thence go
* * into the second, it signifieth a mediocritie of gaine by white
* * things, and in things of the Church.

I: 3 If it passe into the third, it signifieth the kinsfolkes to be
merry and in good disposition and in health of body, it is also
good for small and short voyages.

I. 4 If the goe into the fourth, the end of all things shall be ioy-
full, but the promise false.

I. 5 If it passe into the fifth, it good for children, and to eate and
drinke, and to sing musicke, and signifieth a great lightsome-
nesse of heart.

I. 6 If the goe into the sixth, it is good for seruants, signifying
that they shall be profitable to their maisters: in all the other
houses this figure is good, but in the eighth and twelfth, for in
the eighth the signifieth death, and in the twelfth losse of cattel.
And for because that according to the signification of each house
I haue here before sufficiently written: you may by the same
easily iudge each questiō that is demanded, I will not hold you
long in the other figures which followe in touching their mu-
tations & concordances, but onely passe over them generally.

* * This figure Tristitia found in the first, and thence goe in-
* * to the second, it signifieth smal profit but in things of the earth
* * as vines, medowes, woodes, and lands carable, in all the o-
* ther houses this figure is ill, but in the fourth and eighth
where both in the one and the other, it is good to buy heri-
tages, and because I haue largely declared here before, I
will now say nothing more at this time.

* If this figure Puella goe from the first house to the second it
* * signifieth gaine by women, and by white things, in all the o-
* ther houses where this figure passeth, she is good, especially in
the house where she signifieth ioyfulness: but in the eighth she
signifieth death, and in the twelfth imprisonment.

If this figure Puer, passeth from the first to the second, it si-
gnifieth

gnifieth small gain, but in things of warre, in all other houses this figure is meane, but in the eight and twelfth, she is ill.

This figure Coniunctio going from the first to the second, it signifieth gaine by books and writings, in all other houses this figure is indifferent, but in the seventh where it is good for marriage, and in the ninth to put scholars to studie, and in the eight it is ill, for it alwaies signifieth death, and in the twelfth it is neither good nor bad.

This figure Carcer passing from the first into the second it is gaine fall to buy lands earrable, in all the other houses where ye finde her, ye shall iudge her as ye doe the others, that is to say, according to the significotion of the house, where she is, and therefore at this time I will speake no more thereof.

This figure Populus passing from the first house to the second, it signifieth gaine and profite in white things, and in landes which lye by the water, and if she passe into the third, it is good to make voyage by water, it signifieth death in the eight and in the ninth, and in the twelfth to be taken prisoner. In all the other houses iudge according to their significations.

This figure Via going from the first to the second, it signifieth small gaine, if it passe unto the third it is good for short voyages: in all the other houses this figure is ill, but in the ninth and tenth, where she is very good, in the eight she signifieth death, and prisonment in the twelfth.

Whensoever ye finde the first houses to passe one into another, you shall iudge according to the significacion of the house where they passe, as I haue in the beginning told you at large and now in the end more briefly, the which things to the end ye may the better vnderstande them, I will set you an example of a figure which my Lord of Tays commaunded me to make, to know whether the French King Francis the first of that name, and the Emperour Charles of Austrie, the first of that name, should speake together: which figure being made, and by fortune Aquilitio being in the first house, went straight into the seventh, which is the house of Kings & Emperours which was the cause that I straight way iudged that the Emperour should speake with the King, and so likewise shall ye iudge of

the second if it passe into the third, to knowe (as by way of example) if the demaunde be made for substance it signifieth that the substance shall come into the handes of the kinsfolkes of him which made the question according to the content of the demaund, and in the signification of the house where the sayd figure is : if the second passe into the third first, or first, or into any of the other following, you shall also iudge according to the signification of the house where it is : the like shall ye do by the third if it passe into the fourth, or into any other, vnto the twelfth, so shall ye doe by the fourth if it passe into the first, or into any of the other houses following: and so all the others iudging as is aforesaide, according to the significations of the houses where they goe, and according to the good or ill of the saide figures. And ye must note that they neuer passe but one time to stay the iudgement, although that a figur formed hane many of one sort, and all a like, whereof I will speake more at large hereafter in declaring the example that I will set.

Of the good or ill house, and which they bee, where the figures be in their places Chap. 2.

The good houses, to be brieue, are the first first, tenth and eleuenth: the meane houses be the second, third, fourth and ninth: the euill houses be the first, seuenth, eight and twelfth houses.

The houses wherein the figures be found to be good.

Aquisitio is good for profite, and amongst all other figures it is good in the first, second, and tenth house.

Amisio is good for losse of substance, and therefore is good in the eight house and very ill in the second.

Fortuna maior is good for gaine in things where a person hath hope to winne, and therefore it is very good in the first, first, ninth and eleuenth houses.

Fortuna minor is good in any affaires, wherein a person would

would goe quickly, and is therefore very good in the second house, and ill in the eight house.

Letitia is good for joy, as well present as to come, and for that cause is found good almost in all the houses, and specially in the first, and ill in the first, eighth and twelfth houses.

Tristitia is a very ill figure in all the houses, but in the eight and twelfth houses, where she is good: and meane in the first and second houses.

Albus is good for a man which hopeth to haue gaine or profite in any thing, and also to haue entrie in any place, and in this respect is found good in the first and fourth houses.

Rubeus is ill in all good things, and good in all ill things, and many times signifieth death, she is neuer found in the first house to make a iudgement as is told you before: she is ill in the second, fourth, seuenth and tenth houses, and almost in all the other, sauing in certaine demaundes.

Puella is very good in all things that ye may demaunde, and especially in things of women, and she is very good in the ninth and sixt houses.

Puer is very ill in all the questions and demaundes which may be made in all the houses, sauing in the second, and sixte where he is meane.

Carcer is a figure likewise ill in all the houses, and especially in the first, eighth, seuenth and twelfth houses, and signifieth alwaies to be staied.

Coniunctio is good with good, and ill with ill, and signifieth alwaies a recouerment and restitution of things scattered or lost, and she is found good in the seuenth, ninth and tenth houses, and ill in the eighth, and signifieth death, and in the twelfth signifieth to be kept in prison.

Caput Draconis is good with good, and ill with ill, and is good in the seuenth and second houses and sheweth to haue a good issue in the things where a man hopeth to haue gaine.

Cauda draconis is very good with the ill, and very ill with the good, in matter of losse she is good, and to passe out of an affaire: she is found good in the fourth, first, ninth and twelfth houses, and ill in the second: ye must note that in the ninth she
is

is good to learne Science, art ill to iourney, signifying spoiling and robbing, she is also in this place for all other things.

Populus is sometime good and sometime bad, with good shee is good, and with ill she is ill, shee is good in the tenth and ill in the eight house.

V is a figure which breaketh and spoileth all the goodnes of the others, sauing in demaunds of iourneys & voyages, & to goe from place to place to the which she is verie good, shee is good in the third, fift and seauenth houses, because shee signifieth that letters shall come which shal bring good newes: in the twelfth house she is common.

A Table of the Corporatures represented by the sixeteene figures of Geomancie as followeth.

* * **A** Quisito, a man of middle stature & faire, narrow shouldered, full faced, of sanguine complexion, full eyed, comely bearded, of good behauiour, shamefast, well willing, giuen to Merchandize. The woman of like stature, liuing chaste and womanly, heuing two broade teeth before, well spoken and Religious.

* * **F**ortuna maior, a man of middle stature, his bodie wel compact, of faire behauiour, full faced, full eyed, of a sanguine complexion, honest, shame-fast, blacke eyed, broad breasted, not grosse of bodie. The woman maidenly or chaste, wel willing, endued with all vertues and good fortunes.

* * **L**ecitia a man of comely bodye and reasonable tall stature, with a faire, comely and round face, full or great eyed, a full or round fore-head and somewhat broad, well made and proportioned, louing God, and giuen to Astrologie and letters. The woman of the like corporature and qualities, chaste, wel willing, and of good behauiour.

* * **A**lbis a man of middle stature, tending somewhat to tallnesse, whitely complexioned, great head, yellow eyed, a long fore head and law much respecting. The woman chaste, well willing, loyfull and light of understanding, ingenious, swift of moouing and delighteth in hearing or seeing any thing which pertaineth

pertaineth to learning.

Amissio, a man of indifferent stature, leane, yellowish, ha-
ning some marke in the necke, great head, round, broad shoul-
ders, little eyes, faire mouth, broad fore head. The woman
corrupted given to Venus, of like making and corporature as
the man, but verie chollerike of nature. *

Fortuna minor, a man of middle stature, full faced, big
handed, proud and stately, the eyes betweene black and gray,
which willingly doth seruice to some nobilitie, a good househol-
der in time, but not happie for the time present, in thinges
which he desireth or hopeth for. Of the woman giue the like
iudgement as of the man. *

Tristitia a man carelesse, barbarous, without lawe, secret
or hidden, tall and drie, long visaged and euill complexioned,
long and euill fauoured teeth and stinking. The woman lu-
rurous, willing to consent in sinne against nature, a louer of
seruants and strangers, giuen to all kinde of euill and secret
enemie. *

Rubeus a man of reasonable tall stature, high coloured, ha-
uing sharpe and fierce lookes, big veines, the hayre or beard
red or browne, fierce and chollerike of nature, a scoffer or moc-
ker, one euill to be met with all, and an euill tongue, giuen to
all kinde of vices. The woman corrupted, bloody, and vnhelthy,
full, and of euill behauiour. *

Populus A man of fierce stature and complexion, full fa-
ced, bigge bodied, broad breasted, hauing a marke or hurt in
the face, a great prattler, a lyer, and often pensive, vnstedfast
of moouing and minde, louing thinges that pertaine to water.
The woman likewise corrupted, but a good house-keeper,
much wauering of body and minde. *

Puer a man of no tall stature, short necked and long headed
little beard, full faced, chollerike of nature, some what thicke
of body, delighting in quarrelling & martiall affaires, hauing
some marke or scarre in the face, hauing sharpe or fierce lookes
and high coloured. The woman like vnto the man both in cor-
porature, complexion and qualities. *

Coniunctio a man of whitish or yellow complexion, long vi-
sage *

sage, with a longe or great nose, broad teeth, thinne beard or fewe heires on the face, slender of body, small legges, subtil, politique & crafty, and one which will undertake many matters without teaching, he is louing and of swift speech, and of good company: The woman like vnto the man both in coꝛpoꝛatures and qualities.

Caput Draconis a man of middle stature, rather tending to talnesse then other wise, full faced, his nose somewhat long or great, a wide mouth, his teeth euill or euill sauoured, thicke haire on the head, well made of body going, vpright, of indifferent grosnesse, of good countenaunce, good behauiour: The woman of like complexion, abounding in chastity and virginitie.

Via a man of tall stature and slender body, long visage, his teeth faire and cleane, being of yellowish complexion, thin bearded or hauing fewe haire on the face, very vnstedfast and mouable, and one which loueth iournies: The woman in like manner as the man, neuerthelesse constant and chaste of body.

Puella a man of a tall stature, long necked, full faced, big headed, a little mouth, broad shouldered, well sauored, and comely, full eyed, of a sanguine complexion, the heire or beard of a brownish colour, of good behauiour, pleasant, giuen to Venus: The woman coꝛrupted, or made desirous to be coꝛrupted, giuen to all kinde of mirth.

Carcer a man of meane stature, rather somewhat thicke and short then otherwise, his face of an indifferent fulnesse, of whitish complexion, short teeth and crooked, growing one ouer an other: short armes, still and close of nature, and will keepe things secret: The woman a virgine, or at the least chaste of body, of like coꝛpoꝛature and complexion as the man.

Cauda Draconis a man of meane stature, full faced, litle head, and yelloish, high colloured, with an euill fierce looke, arrogant and proude, luxurious, bacabond, an enuious, and quarrellous party, giuen to all kinde of euils: The woman of like complexion, qualities and conditions, coꝛrupted and lecherous, and giuen to all kinde of euils.



Of the two witnesses Chap. 3.

After that we haue sufficiently treated of the 12. houses & of the figures and of their translation and concoorde, and which be good and which be bad. Now resteth it to speake of the two witnesses & of the Judge: now must you know that the two witnesses be two figures drawen fro the 12. figures of the Zodiacke, whereof the one must be placed in the Figure formed on the right side, which is the thirteenth Figure, & is called the right witnes, the other must be placed on the left side of the Figure, & is the fourteenth Figure named the left witness: the right witness is put for the querent, and signifieth all that which by the first Figure, and all the others which be on the right side (that is to say the second, third, fourth, ninth, and tenth) is discerned. which is the motiue of the question before propounded. The left witness containeth all that which the figures doe signifie which be on his side, & is to say, the fifth, sixth, seventh, eighth, eleventh and twelfth, on such wise that the right witness signifieth the querant, & the left witness the thing demanded, propounded and enquired. Besides this, the right witness signifieth ioy and happines of the thing lately passed to the person which propounded the question, & the left witness signifieth heauinesse, vnquietnesse and mishap of the thing to come and put in question: you must further note, that these two witnesses be no houses, neither naturall figures but be onely

onely accidentales, taken from the other to giue a iudgement certaine on the question propounded.

Of the Iudge. Chap. 4.

The Iudge or the sixteenth figure is procreated of the two witnesses to iudge the ende of all the signification of the demaund, to knowe if it be good or bad. The which iudge ought alwaies of necessitie to be euen: for if it be not, the figure should be false: and so if the iudge be good, the signification of the demaund shall come to a good ende, and if it be ill, it shall come to an ill end. If the Iudge doe agree with the first, and with the other figures which be on the right side, it signifieth good to the querant and in y thing demaunded. And if he agree with those of the left hand which be called the daughters, it signifieth to the querant an ill issue of things demaunded. And so must ye say and esteeme of the accorde which he hath with the right or left witness, as ye shall see by the example following, according to the doctours in this Arte, as well the hebrewes as Chaldeans, and other which haue treated thereof.

This Table following shall serue you to knowe the Witnesses and the Iudge as well euen as vneuen, and the signification which they haue, and also for the better resolution of the iudgement of each figure and demaund propounded.

Populus

Populus	* *	* *	* *	* *	* *	* *	* *	* *	*
	* *	* *	* *	* *	* *	* *	* *	* *	*
	* *	* *	* *	* *	* *	* *	* *	* *	*
Euen witnesses	* *	* *	* *	* *	* *	* *	* *	* *	*
	* *	* *		* *		*			*
	* *	* *		* *		*			*
Judge	* *	* *		*		*	*		*
	* *	* *		*		*	*		*
life	meane		good		good		meane		
goods	meane		good		good		ill		
wozship	meane		good		good		meane		
possession	meane		good		good		ill		
a wife	good		good		ill		good		
woman with child	after the s.		ill		daughter		sonne		
sickenesse	after the i		health		some health		health		
pzison	come out		come out		some come out		out for nothing		
iozney	good by water		flowe		meane		good by water		
thing lost	found		found		parte found		not found		
Populus	* *	* *	* *	* *	* *	* *	* *	* *	*
	* *	*	* *	* *	* *	*	* *	* *	*
	* *	*	* *	* *	* *	* *	* *	*	*
Euen witnesses	* *	* *	* *	* *	* *	*	* *	* *	*
	*	*		*		*		*	
	*		*	*		*		*	*
Judge	*		*	*		*	*		*
	*	*		*		*		*	*
life	meane		ill		good		meane		
substance	meane		ill		meane		good		
wozship	good		meane		meane		ill		
possession	good		ill		meane		good		
a wife	good		ill		good		ill		
woman with child	daughter		daughter		after the s		daughter		
sickenesse	perillous		health		health		after the i		
pzison	long		come out		die therein		die therein		
iozney	ill		meane		meane		ill		
thing lost	found		lost		found		parte found		

Lætitia,	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
Theneu witnesses	* * *	* * *	* * *	* * *
	*	*	*	*
	*	*	*	*
Judge	*	*	*	*
	*	*	*	*
life	good & long	meane	meane	ill
substance	encrease	ill	meane	meane
worship	good dignitie	meane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	ill
woman with child	sonne	daughter	daughter	acording to
sickenesse	health	after the 11	after the 1	dangerous
prison	late out.	come out	come out	come out
torney	good in end	hurtfull	mean	ill
thing lost	found	found	part found	parte found
Lætitia,	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
Theneu witnesses	* * *	* * *	* * *	* * *
	*	*	*	*
	*	*	*	*
Judge	*	*	*	*
	*	*	*	*
life	meane	meane	meane	good
substance	good	ill	meane	meane
worship	good	ill	meane	meane
possession	good	ill	meane	ill
a wife	good	ill	meane	good
woman with child	a sonne	after the	a sonne	after the 5.
sickenesse	health	health	health	after the 6.
prison	one out	run away	flowe	come out
torney	good	ill	returne	good by wat.
thing lost	part found	part peeld.	found	part found

Via	* * *	* *	* * *	* *
	* * *	* *	* * *	* *
	* * *	* *	* *	* *
Euen witnesses	* * *	* *	* *	* *
	*	* *	*	* *
	*	* *	*	* *
Judge.	*	* *	* *	*
	*	* *	* *	*
life	meane	ill	meane	meane
substance.	ill	ill	meane	meane
wo:ship	meane	good	meane	meane
possession	ill	good	meane	meane
a wife.	good	good	meane	ill
woman with childe	sonne	daughter	after the ;	after the ;
sicknes.	health	dangerous	health	death
p:ison	out fo: nothing	ill	come out	not out
iourney	good by water	good by water	back	returue
thing lost	not found	not found	part r:ozc.	found
Via	* * *	* *	* * *	* *
	* *	* * *	* *	* * *
	* *	* * *	* * *	* *
Euen witnesses	* * *	* *	* *	* * *
	*	* *	*	* *
	* *	*	* *	*
Judge	* *	*	*	* *
	*	* *	* *	*
life	meane	ill	meane	meane
substance	meane	meane	meane	meane
wo:ship	ill	ill	meane	meane
possession	meane	good	meane	meane
a wife	ill	ill	meane	meane
woman with childe	after the ;	after the ;	a sonne	after the ;
sicknes.	death	death	health	health
p:ison	not out	not out	come out	soon out
iourney	returue	late	late	good
thing lost	found	part found	little found	not found

Fortuna maior.	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
Euen witnesses	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
Judge.	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
life	good,	good	ill	meane
substance.	good	good	ill	meane
wozship	possibilitie good	good	ill	good
possession	good by water	good	ill	meane
wife.	good	good	ill	good
woman with childe after the s	sonne	sonne	sonne	after the s
sicknes,	health.	good	health	after the s
pzison	come out	come out	late	die therin
iourney	good w th speede	difficult	ill	meane
thing lost	found	found	not found	found
Fortuna maior.	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
Euen witnesses	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
Judge	* * * *	* * * *	* * * *	* * * *
	* * * *	* * * *	* * * *	* * * *
life	meane	meane	good	meane
substance	meane	meane	good	meane
wozship	good	meane	good	good
possession	meane	meane	good	euill
a wife	good	euill	good	euill
woman with childe sonne	daughter	daughter	after the s	after the s
sicknes.	health	perrilous	health	health
pzison	come out	with harme	come out	soon out
iourney	soone returne	late	good	berie good
thing lost	part found	not found	found	not found

Rubens	* * *	* * *	* * *	* * *
Tineuen witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	meane
possession	good	meane	meane	good
a wife	verie good	ill	good	meane
woman with child	a sonne	daughter	daughter	a sonne
sickness	health	health	death	health
prison	come out	difficult	ill	ill
journey	difficult	ill	ill	ill
thing lost	part found	part peeled	not found	found
Rubens	* * *	* * *	* * *	* * *
Tineuen witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	ill	meane	ill	very ill
substance	ill	good	ill	verie ill
worship	ill	good	ill	verie ill
possession	ill	meane	ill	verie ill
a wife	ill	good	ill	a whore
woman with child	daughter	after the 5	after the 5	after the 5
sickness	health	long sick	in daunger	perilous
prison	come out	isone out	doubtfull	death
journey	ill	slow	ill	robbed
thing lost	not found	found	not found	not found

Tristia	* * * *	* * * *	* * * *	* * *
	* * * *	* * * *	* * *	* * *
	* * *	* * *	* * *	* * *
Unseen witnesses.	* *	* *	* *	* *
	* *	* *	* *	*
	* *	* *	*	* *
Judge	* *	*	* *	* *
	* *	*	*	*

life	ill	sufficient	ill	meane
substance	meane	sufficient	ill	meane
worship	ill	sufficient	ill	ill
possession	good	sufficient	ill	ill
a wife	ill	sufficient	ill	ill
woman with child	after the 5	daughter	sonne	daughter
sickness	death	death	ill	ill
prison	death	death	ill	ill
journey	ill	ill	ill	ill
thing lost	found	found	not found	not found

Tristia	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
	* * *	* * *	* * *	* * *
Unseen witnesses	* *	* *	* *	* *
	*	*	* *	*
	*	* *	*	*
Judge	* *	*	*	*
	* *	* *	* *	*

life	ill	meane	good	ill
substance	ill	meane	good	verie ill
worship	ill	good	good	ill
possession	ill	ill	good	very ill
a wife	ill	ill	good	ill
woman with child	after the 5	after the 5	Daughter	after the 5
sickness	ill	health	health	perilous
prison	ill	come out	long	hard
journey	ill	very late	late	meane
thing lost	not found	not found	found	not found

Pucka	*	*	*	*	*	*	*	*	*
Tinenen witnesses	*	*	*	*	*	*	*	*	*
Judge	*	*	*	*	*	*	*	*	*

life	meane	meane	good	good
substance	meane	good	good	good
worship	ill	good	verie good	good
possession	ill	good	meane	good
a wife	meane	good	good	good
woman with childe	daughter	a donne	after the 5	after the 5
sickness	after the 1	health	daungerous	after the 1
prison	out by ill	come out	come out	good enough
iourney	perilous	good	good by water	good
thing lost	part found	found	part found	found

Puella	*	*	*	*	*	*	*	*	*
Tinenen witnesses	*	*	*	*	*	*	*	*	*
Judge	*	*	*	*	*	*	*	*	*

life	after the 5	after the 5	daughter	after the 5
substance	health	health	long	health
worship	come out	come out	long	come out
possession	perilous	slow	good	meane
a wife	not found	not found	found	part found
woman with childe	ill	meane	good	ill
sickness	meane	meane	good	ill
prison	ill end	good	good	ill
iourney	meane	meane	good	ill
thing lost	ill end	meane	good	meane

Puer	★ ★	★ ★ ★	★ ★	★ ★ ★
	★ ★ ★	★ ★ ★	★ ★	★ ★ ★
Three witnesses	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
	★ ★	★	★ ★	★
	★	★	★ ★	★ ★
Judge	★	★	★ ★	★ ★
	★ ★	★	★ ★	★

life	good	ill	ill	ill
substance	good	some what good	ill	ill
woorthip	good	meane	ill	ill
possession	meane	meane	ill	ill
a wife	good	meane	ill	ill
woman with child	sonne	daughter	after the 5	daughter
sicknes	health	soone die	after the 1	death
prison	well out	soone out	daungerous	die
journey	returue	meane	spoyled	ill
thing lost	found	part found	not found	not found

Puer	★ ★ ★	★ ★	★ ★	★ ★ ★
	★ ★	★ ★	★ ★	★ ★ ★
Three witnesses	★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
	★	★ ★	★ ★	★
	★ ★	★ ★	★ ★	★ ★
Judge	★	★	★ ★	★ ★
	★ ★	★	★	★ ★

life	meane	ill	meane	ill
substance	meane	ill	meane	ill
woorthip	mean	ill	meane	ill
possession	meane	ill	meane	ill
a wife	meane	ill	meane	ill
woman with child	sonne	daughter	sonne	daughter
sicknes	health	perillous	health	ill
prison	come out	perillous	come out	ill
journey	meane	ill	meane	ill
thing lost	found	not found	found	not found

Caput draconis	* * *	* * * *	* * * *	* * * *
Three witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	ill	good	betie good	ill
substance	ill	good	betie good	sufficient
worship	ill	good	betie good	ill
possession	ill	good	betie good	meane
a wife	ill	meane	good	ill
woman with child	daughter	after the 5	after the 5	daughter
sicknes	after the 1	health	after the 1	health
priſon	long	perilous	come out	hard
journey	ill	meane	good by water	ill
thing loſt	not found	found	found	found
Caput Draconis	* * * *	* * *	* * *	* * *
Three witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	ill	good	ill	good
substance	meane	betie good	ill	betie good
worship	good	good	ill	good
possession	sufficient	good	ill	good
a wife	meane	meane	ill	good
woman with child	a ſonne	a ſonne	daunger	a ſonne
sicknes	good end	health	health	health
priſon	after the 6	ſoons out	come out	out late
journey	ill	good	ill	betie good
thing loſt	part found	found	not found	found

Cauda Draconis	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
Twelve witnesses	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
life	meane	ill	very ill	tolerable
substance	good	ill	verie ill	good
worship	meane	ill	verie ill	meane
possession	good	ill	verie ill	meane
a wife	meane	ill	very ill	meane
woman with child	a sonne	after the 5	after the 5	after the 5
sickness	health	perilous	death	death
prison	good end	out in pain	death	come out
journey	ill	ill	very ill	meane
thing lost	found	not found	not found	found
Cauda Draconis	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
Twelve witnesses	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★
life	ill	meane	good	ill
substance	meane	sufficient	good	ill
worship	ill	sufficient	good	ill
possession	ill	sufficient	good	meane
a wife	ill	ill	meane	verie ill
woman with child	after the 5	after the 5	a Sonne & line	after the 5
travels	death	perilous	health	after the 1
prison	come out punished	come out	come out	dangerous
journey	ill	ill	good	very ill
thing lost	not found	not found	not found	found

Aquisitio	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Euen witnesses	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
life	good	ill	betty good	meane
substance	meane	ill	betie good	ill
worship	meane	meane	betie good	ill
possession	meane	ill	betie good	ill
a wife	good	ill	good	ill
woman with childe after the s.	sonne	after the s.	after the s.	after the s.
sicknesse	helth	health	health	health
prison	death	come out	come out	come out
iourney	meane	good	good	meane
thing lost	found	not found	not found	not found
Aquisitio	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Euen witnesses	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	good
woman with childe a sonne	daughter	after the s.	after the s.	a sonde
sicknes	health	health	after the s.	in daunger
prison	long	come out	late out	not out
iourney	soon return	meane	ill	flowe
thing lost	found	found	found	found

Amillio	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Caen witnesses	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
life	good	meane	ill	meane
substance	good	meane	ill	meane
worship	meane	meane	ill	good
possession	meane	mean	ill	meane
a wife	meane	meane	euill	meane
woman with child	after the s	a sonne	after the s	after the s
sickeness	y end health	health	perilous	health
prison	long	good end	hard	soons out
torney	good	meane	ill	good
thing lost	not found	found	not found	not found
Amillio	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Caen witnesses	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
Judge	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★	★ ★ ★ ★ ★ ★ ★ ★ ★ ★
life	meane	meane	ill	ill
substance	meane	ill	ill	meane
worship	meane	meane	ill	ill
possession	meane	ill	ill	meane
a wife	meane	ill	ill	ill
woman with child	daughter	sonne	after the s	after the s
sickeness	health	health	death	health
prison	come out	come out	out in the end	die
torney	meane	meane	ill	not be
thing lost	not found	not found	part found	part found

Coniunctio	* * * *	* * *	* * * *	* * *
Euen witnesses	* * *	* * *	* * *	* * *
Judge.	* *	*	* *	*
life	good	meane	meane	good
substance.	good	meane	meane	good
wozship	good	mean	meane	very good
possession	good	meane	meane	very good
a wife.	good	ill	meane	good
woman with childe	sonne	after the	after the	daughter
sicknes.	long pining	death	death	after the
prison	long time	out with feare	perilous	long
iourney	slowe	meane	good by water	good
thing lost	found	found	not found	found
Coniunctio	* * *	* * *	* * *	* * *
Euen witnesses	* * *	* * *	* * *	* * *
Judge	* *	*	* *	*
life	ill	good	meane	meane
substance	ill	good	meane	meane
wozship	ill	good	meane	hard
possession	ill	good	meane	meane
a wife	ill	good	good	mean
woman with childe	after the	sonne	daughter	daughter
sicknes.	after the	health	perilous	hard
prison	good	come out	come out	long
iourney	meane	ill	slowe	hard
thing lost	not found	found	not found	found

Carcer	* * *	* * *	* * *	* *
Euen witnesses.	* * * *	* * * *	* * * *	* * * *
Judge	* * *	* * *	* * *	* * *
life.	good	meane	good	good
Substance	good	ill	good	meane
worship	ill	meane	good	good
possession	meane	ill	good	good
wife	ill	meane	good	good
woman with child	daughter	after the 5	sonne	daughter
sickness	health	health	health	health
prison	good end	gone out	late out	come out
journey	slow	good	slowe	slow
thing lost	found	little found	found	part found
Carcer	* * *	* *	* *	* *
Euen witnesses	* * *	* * *	* * *	* * *
Judge	* *	* *	* *	* *
life	meane	sufficient	ill	meane
Substance	meane	sufficient	ill	meane
worship	meane	meane	ill	meane
possession	meane	sufficient	meane	good
a wife	meane	sufficient	ill	good
woman with child	after the 5	after the 5	after the 5	daughter
sickness	health	health	perilous	dangerous
prison	come out	come out	ill	late out
journey	slowe	slowe	difficult	ill
thing lost	part found	not found	not found	be found

The third Booke

una minor	* * *	* * *	* * *	* * *
en witnesses.	* * *	* * *	* * *	* * *
age	* * *	* * *	* * *	* * *
stance	good	meane	meane	good
ship	good	meane	meane	good
cession	good	meane	meane	good
fe	good	meane	meane	good
ma with child	after the 5	after the 5	after the 5	a sonne
knes	healthy	healthy	healthy	healthy
son	come out	come out	hard p2ison	long p2ison
arney	good	meane	good	late good
ing lost	found	found	part found	found
ortuna minor	* * *	* * *	* * *	* * *
uen witnesses	* * *	* * *	* * *	* * *
udge	* * *	* * *	* * *	* * *
fe	euill	meane	good	meane
ubstance	euill	euill	good	meane
ouerment	euill	meane	good	euill
ands	euill	meane	euill	meane
ife	euill	meane	euill	meane
woman with child	a maide	a sonne	a maide	a maide
sicknes	according to 1	healthy	healthy quick	verilous
p2ison	come forth	soone out	come out	die
way	good	meane	meane	euill
thing lost	not be found	not found	not found	found

An aduertisement of this Table here going before.

AND thus hath bene described vnto you by this table here before, by a discourse, the signification of the Iudge, & of the witnesses euen and vneuen, to the end you may peaserlier giue a certaine iudgement of the figures as they shall fall hauing sometimes like signification & importance for sundry demaundes, and sometime vnlke, as to knowe if that a person shall be of long life or short, if he shall haue the goods and succession of his father, if it be good to buy landes and lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman with child shall haue a sonne or a daughter, or if a sicke person shall amend of that disease, or that he which is in prison shall quickly come forth, or if it be good to take a voyage in hand, whether a thing lost shal be founde againe. And so of all other questions and demaundes which may be named, according to the example here before set out, whereby you may by your owne selfe without any further declaration know the figures which be good for one demaund, and those which holde no more on the one side then on the other. Moreover, I haue here placed the figure Populus for a Iudge contrarie to the opinion of all the Doctors in this Science, the which say all with one accorde that when she is found in this place that then the figure formed is not to be made, or question propounded, is not to be iudged by him, but that question must be iudged by the foure angles and other rules, which we will hereafter shewe, by the which they may be as well and certainly iudged, as by the Iudge himselfe.

How many manner of waies a figure is saide to be well made and fortunate or vnfortunate. Chap. 6

YOU must knowe that a figure consisting (as we haue said before) of fiftene figures, that is to say, foure mothers, foure daughters, foure nephews two witnesses, & one iudge, is said to be good and well made for three reasons. The first is, when the figure doth consist vppon many good figures. The second

second is , when the Figure is made of figures which haue more euen points then odde. The third is, when it is of more then ninetic six points, or of so many at the least.

You must further vnderstand, that a figure is saide to bee good or vnfortunate eight manner of wayes. First, by the nature and condition of the figure. Secondly, by the proprietie thereof. Thirdly, by the place wherein it is. Fourthly, because of the aspect. Fifthly, by the company. Sixthly, for the variation and chaunging of the figures. Seauently, because of their mouing. Eighthly, by the lawfull creation of the same figure. He is said to be good or ill by nature, first when two figures doe agree in nature and condition, as when they be both of one Element, or both alike : the second is by the proprietie of the figure, that is to say, when the figure in the question formed is founde properly in the place of the thing demanded, and when it doth agree with the said thing demanded, the third is, because of the place, which is, when it is found in a good or ill place. The fourth, because of the aspect, which is good when a good figure in the question formed is founde in a place of good aspect, as by example, if the first figure be *Aquisitio*, which is a good figure, and then in the eleuenth house the same figure be found, or else *Fortuna maior* or another like which is good figure, or that the figure which doth beholde the other be of the same element, then the said question or figure made is said to be fortunate, or if it be to the contrarie, it is said to be ill. The fifth is, because of the company, that is, when the figure is associated of an other good figure by the good happe, or of an other ill by an ill fortune. The sixth, because of variation, that is, when one figure is good, and another ill, the one direct, the other retrograde, as when the first is good, the second ill, or contrarie, or when the first is good, and his aspect ill, and so consequentially. The seuenth is for the mouing, as when the first figure moueth once, twice or thrice or more times by the houses, or the second third or fourth. The eighth is by creation, that is to say when one figure is made by his nature & custome to be made which is by sixteen lines or pointes, which by nature is called legitimate, or that is made by Arts, as the daughters, nephews,

phewes, witnes and iudge, or by triplicitie. Wherefore it is diligently to be considered, to see if thesaide figures, be engendred of others either good or ill figures, of good fathers or of good mothers: for ye must note that the right figure is the father, and the leste figure is the mother: if the figure engendred be like vnto the father, it shall be called his sonne, and if it be like vnto the mother it shall be called his daughter. And ye must further vnderstand, that the place some time maketh the figure masculine, some time feminine. For the first house is alwaies masculine, the second feminine, the third masculine, the fourth feminine, and so of the other houses. All the figures of the fire and of the Aire be masculine, and those of the Water and of the Earth be feminine: all which things must be considered vpon, in giuing good iudgement vpon any figure, for without these rules all the iudgement giuen but of small force, the which rules we will more plainly here declare by the examination which we will make vpon every figure which we will here put for example.

A Figure of the year 1538. Pope Paule.

* * * * * * *	* * * * * * *	* * * * * *	* * * * * * * *	* * * * * * *	* * * * * * *	* * * * * * * *	* * * * * * * *
* * * * * * *	* * * * *	* * * * *	* * * * *	* * * * *	* * * * *	* * * * *	* * * * *
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This present figure here placed, is to shewe that when the first house passeth into any of the other, yet she passeth not thence although that in some of the other there be figures like vnto that (as before we haue said) signifying good or ill to come to the querent, according to the importance & accordant signification of the house whereunto she is gone. And so for that in this figure, the figure which is in the first, goeth straight into the ninth, by that is signified that Pope Paule shall make a long voyage, and because the second goeth into the first, it signifieth thereby ioy and encrease of substance to his sons, and by the passage which is from the first vnto the eleuenth, it sheweth that the seruants of the saide Lorde shall get much friends. And like wise shal ye iudge of other figures by this experience: so that as often & when soeuer one figure doth passe from the first house into the second, or from the second into the third, or from the third into the fourth, or the fourth into the first, or the first into the first, you shall iudge according to the house where it staeth and goeth no further. If the figure and house where it staeth be good, you shall iudge good, and if it be ill ye shall iudge ill: and because that in this first example here is come the figure of Pope Paule, it is not from our purpose to iudge some thing more then we haue saide yet before. I saie therefore y^e this yeare the said Pope Paull, shall make a long voyage, and being come there he shall be angry, and in his returne shall fall sick of a catarrh or rume, which is a common disease of this yeare: it shall be in the moneth of October that hee shall be sicke, God preserue and keepe him from death the end of y^e yeare shall be to him ill and dangerous: his enemies will be glad of the enterprize of this voyage, & laugh him to scorne. In all this yeere it will be rather iudged that he shall die, then liue. Beholde what I can iudge of his figure. Now will I put downe an other example to shewe the signification of the figures when they doe passe into many places, which thing whē it happeneth into one figure, search aide from the house where any figure is past, as by way of example. When the first doth goe into the third, search aide of brothers and kinsfolkes: & if it passe into the fourth, search aide of the father: if it passe into the

the first, search aide of the sonne: if it passe into the first, search aide of his seruants. And thus of al the others according to the signification of the house, whither the figure is gon as ye may see by example.

A figure of my Lord of Ferté.

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My Lord of Ferte being in loue with my Labie Bye, praised me on a time to make him a figure to knowe whether hee should obtaine his desire, vnto whose request I consenting, made vnto him this present figure here befoze: and because the first house doth naturally signifie the quere[n]t, & the seauenth, the thing demaunded which is the woman, were both good figures, and signified loue, and because the first went into good houses, that is to say, the fourth and fift, which be houses of ioy, and into the eight, which is the company of the woman, & to the two witnessses, & the seauenth into the ninth & eleuenth, by all this I iudged that my said Lord of Ferte should haue the said Lady of Bye, and take her to his wife, and that shee loued him.

well, and because the house of the querant went into the company of the house of the thing demaunded, I iudged that this house should augment & daily encrease more and more. For as much as in this figure there is mutation & translation of good figures in good houses, I iudged that my said Lorde of Ferte, hauing married the saide Ladie, might haue her out of her Fathers house vnto her Alters house, or vnto his own house, by reason that the third went into the seuenth.

And thus by these two examples is manifestly shewed vnto you, the translation of the figures, first by the first figure, to knowe when the first goeth onely into one house and there stayeth, and by that meanes what is her signification. Secondly by the second example, when the first figure chaungeth many houses, where by it is signified that they shalbe much stronger by the consaile and aide of others, so; if she went not out of her first place without remouing from one to another, that doth signifye that it doth remaine firme in his opinion and sentence, and needeth not the aide & succour of the others, her companions, & especially when she goeth not into good houses or Angles. And so a figure is more stronger in the Angle then in any of the other houses, and when a figure is in a good and an happie house, it signifieth much good to the querant, & contrariwise when she is an ill house, it signifieth much ill, whereof I haue thought good at this present to make this small aduertisement, to the end ye may the better iudge a figure so;med according to the mutations of the figures here put.

Of the company of the house.
Chap 7.

When you finde a good figure in a good house, it is double good, because the house is good and the figure also, & signifyeth that without any doubt the querant shal obtaine his demaunde. By the like reason if ye finde an ill figure in an ill house, it is very ill so; the querant, but if ye fynde a good figure in an ill house, it signifieth good to y^e querant, but it will
not

not continue, but it taketh away some part of the malice of the house: in like case if ye finde an ill figure in a good house, it taketh away the malice of the figure, so the it could doe harme, but the cannot keeping alwaies that the good come not to the querant: & so as much as in this Chapter I haue promised to speak of the company of figures, I will that you doe vnderstand that this companie of three manners, whereof the one is simple, the other demie simple, and the third compound.

The company simple is of two like figures, as by example, if that ye finde Aquificio in the first house, and likewise in the second, and so likewise of all other figures which in two houses next together be found both of one sort, as if Coniun-
dio be found in the third, and likewise in the fourth.

When in two houses next together, there be found two figures a like, & that they be good, ye shall say incontinent that they signifie great goodnes, and if they be ill, they doe signifie much ill: as by way of example, if ye finde in the first and first Rubens, ye shall say that it signifieth much ill to the querant, so the question demaunded, and to declare vnto you more easely, you must know that the second house is alwaies companion of the first, the third of the fourth, the first of the first and so consequently of the others. If therefore they be both of one element, of one Planet, & of one signe, they signifie much good or much ill, according to their goodnesse or malice. If they be good they signifie that the happe and goodnes of the querant shall be as well good present as in time to come: as much shall ye iudge of the contrarie part if they be euill, and because that the first house signifieth the time present, and the second the time to come, and likewise of other companies.

The company demie simple is, when two figures be not both of one sort, nature or condition, although they be both of one Element, and of one Planet, so as the one party do agree, and the other not, as by example, if it happen that the first be Aquificio and the second Leticia, although they be both of the element, of the aire, & of the Planet, yet be they of diuerse significations, so that the one of them is of direct, and the exaltation of ☉, and the other of retrograd and the exaltation of

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the one of the signes of ♋, and the other of the signe of ♏.

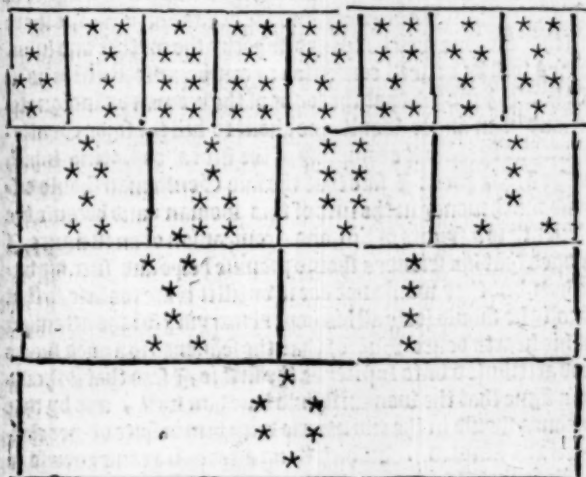


The company compound is that which is of diuers figures made one contrarie to another, as if Aquilicio be in the first house, and Amisio in the second house, of the which two cometh and is engendred ♄ figure Via, which is a figure of the element of water, signifying a coniunction of ☉ and ♀, which is a triple and compound companie, euill & of great discord, by reason that Aquilicio is a figure of the Element of the aire, & of the Planet ♃ in ♄ signe of ♋ Amisio a figure of the element of the Fire and of ♄ Planet ♀ in the signe of ♏. Which maketh and engendreth the difference of them, & the diuersity and discord which they haue together: out of the which two, as I haue said before, is engendred this figure Via, which is a figure of the element of the water, and of the planet ♀ in the signe of ♏, and is thus contrarie to both the others. Nowe see how the companie is ill, and that is the cause that when it cometh it cannot be iudged. And thus of all ♄ others according to the importance of their signification, be it good or be it euill.



There is more other an other companie of figures which be taken by the pointes on hie of the said figures, as by example if that Aquilicio be in the first house, & Albus in the second, the which because they be both good figures, and be equal of points in the vpper part, & that out of them is taken an other which is Caput draconis likewise equal in ♄ vpper part, it is thereby signified that both they be of great force in things good and hoat, and that by the occasion that the fire is the first next vnto the Planets, and principall element of all the other, vnto whom the first points of the figures be attributted. And for that cause I haue set in the first booke the Chapters as well of the Fire, as of the other Elements, to the end you may know their vertues and properties. As much and for the same reason, I haue made a Chapter, in the which I haue shewed the forme and manner to set the figures by lines, attributing the first to the Fire, as to the first and superiour and principall Element of all the other, the second to the Aire the third to the water, the fourth to the Earth.

A figure and example to shewe howeto iudge the figure
of the company by points.



The Lord Garembert of Permeran being desirous of
a Ladie to be his friend, desired me on a time to make him a
figure to know whether he should haue his purpose pretred,
vnto y^e which to doe him pleasure I consented, and made him
this figure. In the which, because that Aquisitio is in y^e first
house, and hath two points on the head, and that his compa-
niō hath but one, & by that cause doe not very wel agré together:
but yet because they be both good figures in case of loue,
I iudged that he should obtaine his purpose, but not without
great pain and trauaile, because the companie agréth not ve-
ry well. And because that the figure which cometh out of the,
which is cauda draconis, resembleth y^e second in the superiour
points, which pointes bee attributed vnto the Fire, by that is
signified that the partie querant shall enioy his desire. And be-
cause Aquisitio is in the house of y^e demaundant, because hee

hath two pointes in the upper part, it is a figure which dooth much participate of the fire, rather alone then the two together as touching the company. Because also that it is a figure of Iupiter in the signe of Aries, and the exaltation of Sol, it sheweth that the loue shall be opened, whereby the mother and kinsfolkes will be verie ill contented: and because Rubeus is in fift house, I iudged that the sonne of the woman by indignation, and in an anger would goe about to kill the saide Gentleman: and because the company of the first called Letitia, which is the first, is good: I said that the said Gentleman should dispend much money in the sute of this woman: and because the eleuenth is a feygue of Sol, and a companion of an ill figure, I iudged that his friends should promise helpe and succour vnto him, but they would not doe it vntill it were too late, so that finally he should loose all his hope of carrying for the attaining of his hearts desire. But for that, the seauenth is a good figure and attributed vnto Iupiter as the first is, I said that it should be a signe that the woman should loue him well, and by that meanes should in the end marrie with him in spite of her children and kindred. Which thing afterward came euen so to passe, so that I riding post with my Lord of Thays, going to Rome, was aduertised thereof and found my figure true, and that the Gentleman had married the said Lady: which figures shall serue you for an example to know how to iudge the Company of figures.

The Lord of Lymoges being gone to Scotland, as well to accompany the Ducene, as to serue the Embassadour of France, a seruant of his a musitian being in an anger departed from his seruice, desired mee to make him a figure, to knowe whether he should returne againe at any time into the seruice of the said Lord: and thereupon because wee had bene of familiaritie together, I did not refuse to make that which he desired me, and taking my pennie in my hand, I made him this figure, and because that the first house therof is Fortuna maior, which is a figure of great goodnes, and fixed, and that she wēt into the first, which is Coniunction and company of the thing demaunded, which is the first, vnder the which bee comprised the demaunds and questions which may be propounded touching seruants, I iudged that the said seruāt should return vnto his said Maister, & because that the first goeth into the tenth, which is the house of Lords, and in coniunction of the first, the which is found in the ninth, which made me farther to iudge that his Maister would doe him moze good then hee expected: because also that the first is found so many times in the saide figure, it seemed that he should be welcome, and with fauour entertained into the seruice of his said Maister, and that he would doe him good, and because that the figure of the seruant is the figure of the Element of the water, I iudged that the saide seruant should passe ouer the sea, before that he should returne vnto his saide Maister. And thus following this example, it shall be easie for you to iudge a figure by the company of Coniunction when it hapneth.

Of the occupation. Chap. 9

The occupation is when the figure of the querant goeth streight into the house of the things demaunded as hereafter ye shal see by example, on such wise, that if the first figure which is the house of the querant bee good, & that it passe into the house of the thing demaunded, that is the best signe that may be. But if the figure be ill, it is an ill signe, as by example, if they be two figures of the fire, and that the Question bee

made to know which of the two which haue suts oꝛ other quarrels shall come to an end, it signifyeth that the accord shall bee surely, but it shall not be without fraude oꝛ deceit. If they were both good figures of the Ayre, oꝛ of the Water, oꝛ of the Earth, they should signifie great goodnes as by the deduction of this example you may see.

A figure for my Lord of Clermont of Lodeues.

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The Lord of Clermont of Lodeues on a time did require me to make him a figure to know whether he should obtain his fathers inheritance, which diuers with held from him by force, and (as he said) against reason and equitie, whome hee then had in sute for that cause, To whose request I consented, and made him this figure following, in the which, for that the first figure is Albu, which is a good figure, and more stronger, & of more goodnes & importance then the vii, and that the second which is in company of the first, is a better figure then the eight, whih is in company of the seauenth, & because that the

first figure is found and is resident in the fourth, which is the house of the thing demaunded, that is, of the fathers heritage. By al these reasons I did iudge, that al this did signifie that the said Lord of Clermont should winne his sute, and that especially, for that the occupation was good, and of good figures, for if the occupation had bene made of ill figures, it had signified ill, and mishap vnto the querant. You haue now this example, for occupation of the which I wil like wise speak hereafter in the figure of Francis the French King, and the Emperour Charles the first: and for as much as this example shall serue you to iudge a figure or question, for that cause I will declare it moze at large. Because therefore that the ninth is a good figure and wel accompained with another that is good which is the tenth: this signifeth that the Counsellours and Iudges shall giue sentence and say iudgement, & because the first is a figure of the water, as the first and the fourth be, which is the house of the thing demaunded: by this it doth signifie, that the said Lord of Clermont shall haue it for his profit, and so it came to passe, and the sute was iudged on his side in the Court of the Parliament of Paris.

The declaration of the thing which in this Science is called the place of the figures.

Chap. 10

You must vnderstand that most commonly, that which in this Arte we call the place, house, or figure is but all one thing, so that many times one of these is put insteade of another yet there is some difference in the terming of the one & of the other, because that some places bee stronger then others, so; there bee four called angles, and four succedants, and four Cadants, as we haue shewed vnto you in a figure of Astrologie in the end of the first booke: the angles be the first, fourth, seauenth, and tenth, which bee the strongest places or houses of al the other, sauing that when they moue out of their

places, they lose parte of their force, and take aide of others. The other foure called house succedants be meane, the other foure Cadants be weake and feeble The foure Angles signify the things which be or shall be done presently, and be done with great industrie, paine and trauell. The Succedants signify things which be to come by coniecture. the Cadants signify things past, or those which shall come very late. Moreover, the Angles signify things manifest and publike. The Cadants, things priuie and secret. The Succedants, the things partly manifest and partly secret. The places finally signify the time, as the Angles time present, the Succedants to come the Cadants past as we will here after shew by example.

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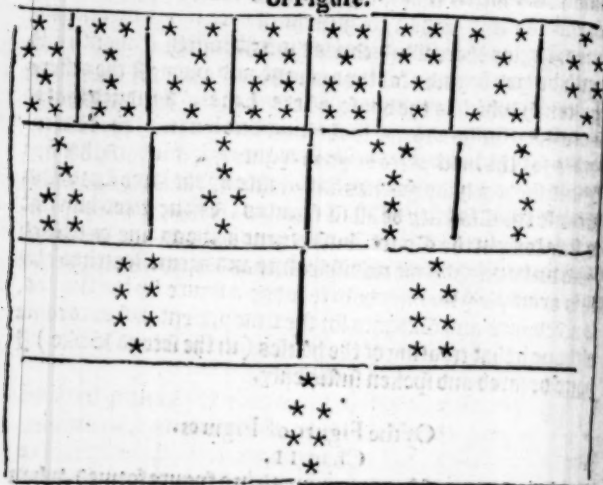
whether it were good for him to goe presently, or else to stay a time To which demaund, I willing to doe him pleasure, I did consent, and made vnto him this figure, and because the foure Angles thereof which are the first, fourth, seauenth and tenth be good figures for the querant, and amongst the others the tenth which is the house of the Lord, I iudged that it were good for him to goe to the king: and because the Succedants for the most parte be good figures, I iudged that he should shortly haue goodnes and profite by the saide Lord, and because the Cadants be all ill figures, I aduertized him not to stay long in the Court, but returne home againe with such speed as he might haue no displeasure and harme. You haue by this example y manner how to iudge a figure by the Angles, Succedants and Cadants for the time present, past or to come although that treating of the houses (in the second Booke) I haue decared and spoken sufficiently.

Of the Figure of Figures.

Chap. II.

This figure of figures commeth in a figure formed, when that one figure doth agree with another, that is to say, when the figure agreeth with the place of the thing demaunded: whereof we haue spoken here a little before, as of one propounding such a questiō, as if one shall take a voyage vpon him or not. If then ye sende *Aquisitio* in the second house after that he hath bene in the first house: we say then that those two figures for one demaunde doe agree together, and that is it which we doe call figure of figure. But to tell you more plainly, if it chaunce that a man haue made a figure, and the first be found masculine, then say we that the figure doth agree with the place, and that is called Figure of Figure. The like may you iudge of a figure made for a woman, in the which, if the first be found feminine, we doe say that it is figure of figure. And if the question be for way, and that in y third house come that figure which is called *Via*, that is also figure of figure, and so consequently of all the others as here. after by example we will shewe you more at large.

A figure and an example to knowe the figure
of Figure.



A Gentlewoman on a time willed me to make a figure, to knowe whereof a certaine person spake which dined with her, and I gave my consent thereunto with god will, & made that which you here see. In the which, for asmuch as the first was a feminine figure, and that the place did correspond unto the person which demaunded the question, which was a Gentlewoman, which thing is called figure of figure. And for as much also as the first is a figure of ioy called Lætitia, and is in the house of eating and drinkeing, which is the house of þe thing demaunded, that is figure of figure likewise: for this cause I iudged that the person spake with a woman clothed in white, tall of stature, and a small head, and spake of mirth, & of things of the Church. And indeede, (as I vnderstoode afterward) the person for whome the Gentlewoman caused me to make the figure was a man of the Church, whereof their talke then was: a thing which was found true. This is an example when

when one figure is found in the house and place of the thing demanded which is called figure of figure.

Of the Aspects in generall.

Chap. 12.

The Aspects in the figure of Geomancie be commonly five in number: the first is called Coniunctio, the second a Sextile, the third a Trine, the fourth a quadrate, the fifth an Opposition: wherefore you must knowe that all the figures which beholde the first of these aspects: if they be good they be the better, if they be ill they be the worse, and doe weaken according to the houses where they be, and according to the figures good or bad.

Of the aspect of Coniunction.

Chap 13.

When a figure doubleth and maketh company with another, then is the regarde of the figure whereof wee haue spoken before, and giuen example in the Chapter where wee haue spoken of Coniunctions and Companies. But for that there is another whereof I haue not yet spoken, I will now in passing ouer speake a worde or twaine thereof as briefly as I can. You must vnderstand that there be certaine figures which doe signifie a coniunction of the Planets: as Via, which when she chaunceth in any figure so: med, it signifieth a coniunction of ☉ and ♀, and this coniunction is ill, because they be two contraries, for ☉ is of nature hote, and ♀ is of nature cold, and therefore this coniunction of Via is euil when these two Planets be both together for their contrarietie, except the question be made for the way, for then it is good. At this time I will speake no more of this Coniunction, but will now speake of the Sextile aspect.

Of the Sextile aspect.

Chap. 14.

If the question or figure made the Sextile aspect is when the first figure beholdeeth the third, and the third the first, &

so consequently from three houses to three: and also, when the first beholdest the 11. is an aspect which signifies meaner vnperfect amitie. Wherefore when in a Sextile aspect yee doe finde a good figure which agreeth with the first, and bee of the same Element and of one Planet, or that they bee both alike, you shall haue good fortune and good issue of the question demanded: but contrariwise if ye finde an ill figure in the said respect which beholdeth the first, and be of the contrarie planet and Element; as well vnto her as vnto the other aspects, you shall iudge ill of the question made. and of eninitie: whereof I will giue you this example of a Gentleman which would buy an horse.

A figure and example of the Sextile aspect.

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figure of ♀ direct, and of the element of the Water, and that the third, which is his Sextill regard, is a figure of ☉, and of the Element of the Fire, the which two Planets & Elements be contraries, and loue not together, I iudged that some of his friends would aduise him to buy the said horse, and because ♀ eleuenth is a figure of the element of the Aire, and the first figure of the Element of the Water, which be two elements contraries, or at the least doe not agree very well together: I iudged that the horse should be scarcely bought, yet because ♀ first is a figure of ♀, & the eleuenth a figure of ♂ which be Planets which doe loue wel together, I say that there should be talke of the buying of the said horse, and one of his friends should be the cause thereof. Thus may you iudge a figure by the Sextill Regard, and because it is not enough to haue thus iudged by the Sextill Regard which hath no respect vnto the other rules: I will now iudge of ♀ whole rules to shew vnto you an example, also to proceede to the iudgement of all the figures as questions formed. Whereof for as much as ♀ first figure which is the first Angle, is a good figure, & the seuenth which is the third Angle, and to be short because the foure angles be for the most parte good figures, & doe agree altogether: thereby is signifyeth that ♀ horse should be bought, although it be to ♀ discommoditie of him which doth buy him, by reason of his goodnes, and friendship which he beareth to the buier: which also the seuenth eleuenth figures doe signifye, signifying by their goodnes that the horse shall be good, & because the first which is the house of seruants, agreeth with the right witnesse, it signifyeth that a seruant shall loue ♀ maister which shall buy the horse, and because ♀ two witnesse be good, and that the iudge doth agree in Element with the first, I iudged that the horse should be bought & sold by the said Gentleman, and because that the part of fortune (whereof we will speake hereafter) goeth into the eighth house, which is a meane figure I say that ♀ seruant would so vse the matter that his maister would buy the horse. And for that ♀ way of point doth go into the first, which is a figure of ♀ element of the Fire, it is thereby signified that the gentleman will quickly buy ♀ said horse.

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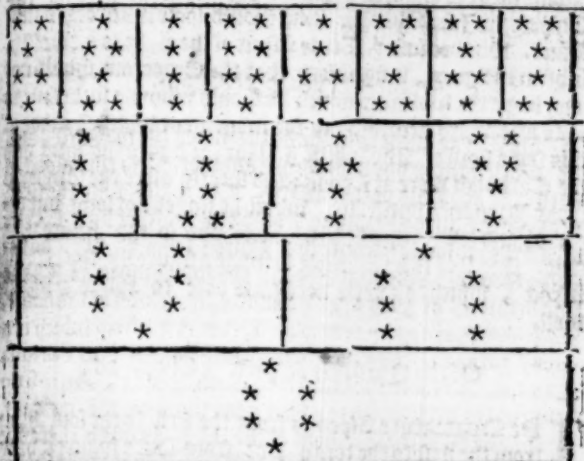
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This figure indgeth entirely that the horse shall bee bought, although the rest of the figures doe not agree with the Sextill aspect, although that the Sextill aspect be a great part of the iudgement of the figure.

Of the Tryne aspect, Chap.

The Tryne aspect is in the figure, when the first, sixth, and ninth figures doe beholde one another. And this aspect is naturally good and perfect amitie. The reason why the first, sixth & ninth figures be said to behold one another by a Tryne aspect: the reason is because that figures from 5. to 5. do beholde themselves by that aspect: the which aspect as I have said before, is of good & perfect amitie, by reason of the house, place and figure as by example: if that Aquisitio which is a good figure, be in the first, sixth and ninth houses: or Fortuna maior, or Leticia in the said sixth or ninth houses, Aquisitio being in the first, which is a very good signe for the querant, for they be all of the Element of the Aire. As often therefore as you finde a figure in the first house, and that it goe thence into the sixth or ninth houses, you shall say the Tryne aspect is good and perfect, and it signifieth good happe to the querant, and good issue of his demand, and if the figures be all of one Element, it is the better. If ye finde a figure entering & good in the sixth or ninth houses, which passeth from one house to another, although the first be not like unto it, yet shal the signification be of good fortune to the querant, for the practise of which things, I will give you the example following.

a figure of the Tryne aspect to know if the French King should make peace with the Emperour.



The Cardinall Trinuſſe, being come Legat into France, to entreate of peace between the King and the Emperour I was deſired by a Gentleman my friend, to make a figure to know whether the peace ſhould be or not, & I made vnto him this figure here aboue: & in the ſame becauſe that the firſt figure is Coniunctio, which goeth into the third houſe, it ſignifieth thereby that they ſhould treat of this peace, but becauſe the firſt is beheld with an ill aspect from the fiſt which is a figure of the retrograde, called Tritonia. it ſignifieth that there ſhould be no peace made at this time. But for as much as the ninth is a good figure, which is the houſe of Churchmen, it is a ſigne that the ſaid Cardinall would doe what he were able to conclude this peace, but becauſe the ſeauenth is an ill figure, I iudged thereby that the Emperour ſhould haue no peace. Alſo for that the regard of the eleuenth figure is ill. And becauſe the fiſt, which is the Trine Aspect, is a figure of the, and that

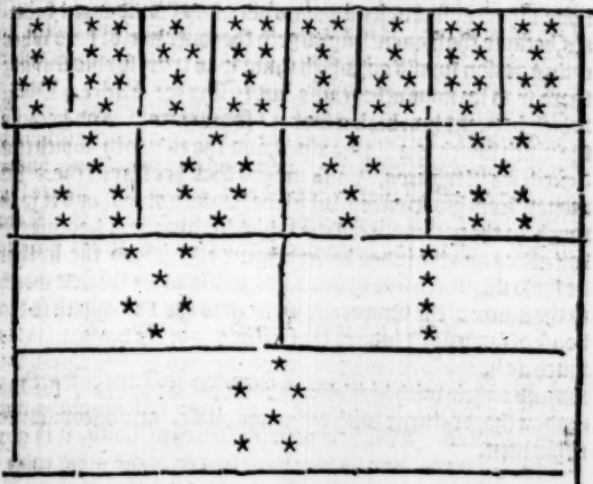
the left witnesse and iudge of all the same planet. I iudge thereby that they shold make no peace, and because the second is gone into the eight, which is the house of the substance of the Emperour, I said that the king shold loose much of his substance. But because y^e Trine Aspect of the eight to y^e twelfth, is of an ill figure, it signifieth that the Emperour shold not long keepe the substance which he shold winne, & so it came to passe afterward, according to the iudgement which I made of this same figure. And whilst I made the figure the king and the Cardinall were at Lyons: and shortly after the Emperour tooke Prouance vntill Aix, where he stayed not long, but departed, and lost all that he had taken: and so my figure was true. And this is an example to iudge a figure by the Trine Aspect, which is a verie necessarie rule to iudge a figure well.

Of the Quadrats Aspect. Chap. 16

The Quadrature Aspect is from the first to the fourth, or from the first to the tenth, or from foure figures vnto foure figures. If the first be in the fourth or tenth, it is good for the querent, and as wee haue spoken of the other rules & aspectes, so will wee speake of this, that is to say, that if in the place of this aspect there bee a good figure, or that it bee of the same qualitie, and of one Planet, it is a good signe that the querant shall haue a good issue and end of his demaund. If in the first and twelfth there be Aquisitio, the quadrature is good, if Lxctia be in any of those quadratures, then it shall bee meane, because Lxctia is retrograde although she be of the same Element & planet y^e Aquisitio is. And if ye finde in the said aspect a good figure, so that it be not of the same Element & planet, as the first is, or the figure where that quadrature doth beginne: this aspect shall be meane, because the figure is good. If ye find a figure of one planet, which is friend to the other, and that she behold him, ye shall iudge as well as if Aquisitio were in the first house, and Puella in the fourth or tenth, as ye shall plainly see by the example following.

An

An example and figure of the quadrate aspect to knowe if the Emperour should depart quicklie from Nice to come to Prouince.



Whilest the time that the Emperour Charles the first was at Nice making his prouision to make warre in prouince against the French king, Francis the first of that name: I was requested by the Counte of Touerre (which was desirous to knowe which day the Emperour should depart from Nece) to make him a figure. To whom (so that I would not saye) I made this figure here befoze. And so that Aquisino was in the first house, which is a figure fixed, and of the same planet that the quadzature which is the fourth is, which is also a signe fixed, so that cause I iudged that the Emperour shall not part thence in fixe daies, and so it chaunced, so hee stayed eight daies at S. Laurences: and because the seauenth is a figure of h retrograde, and his companion which is the eight, is a figure of d retrograde: I iudged that his long stay

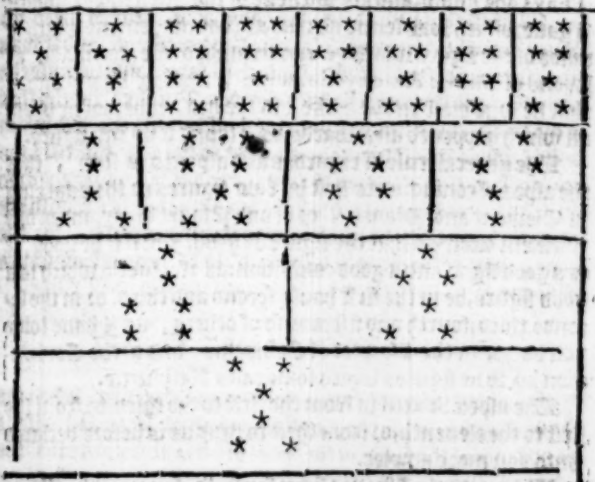
in that place should be much to his hindrance, and that should be the cause of his losse and destruction: and because the 7. is a figure of 6 which is a planet slow fired, miserable and anaricious: I say that the abode which hee there made, was for none other cause, but least he and his camp should want victuals, because the seauenth signifyeth the contrarie, or land wher unto a person would go, which thing was true, for his staying there was for none other cause, but to stay for Andreas Dore, which brought him basket for his Souldiers. And because the ninth which is a Trine aspect, and the eleuenth which is a Sextile, be ill figures, I also iudged that hee stayed there for money from his friends, which he had borrowed, and it was much for the present necessitie which he saw: and because the witnesses and the iudge be fired figures, I iudged thei by that he should stay there sile or fire daies, and because the first which is the figure of the Emperour went in to the 12. which is the house of sabnesse, I iudged that in the end of his voyage (for so much as he could not attaine vnto his purpose) hee would be sad and angrie with himselfe, and so it came to passe, for hee made a short returne with dishonour, losse, and discomfetur of his men.

Of the aspect of Opposition. Chap. 17

The regard of opposition in the figure formed is, when the first doth beholde the 7. and this is an ill Aspect as well for the distance of the place as for the contrarietie, because that the first is of Orient, and the seauenth of the Occident. And the like it is from the 4. to the tenth, because the fourth signifyeth midnight, and the tenth high noone. If ye finde a good figure in the first house, and another in the seauenth, & that they be both of one Element, qualitie, nature and Planet, then shal ye iudge a good issue of y^e demaund to the querant, for that amongst them there is no contrariety or opposition: but contrawise singular allvance & friendship, as by example, if yee finde Fortuna maior in the first house, and finde him againe in the seauenth, or Puella in the fourth and the tenth, or contrariwise
if

if in the first you finde a good figure, and an euil in the seauenth you shall say that betweene them is great discord, contrarietie and enmitie, and thereby you shall iudge that it signifyeth ill to the querant, as if in the first house ye finde Fortuna maior, and Cauda Draconis in the seauenth, or Puella in the fourth, and Tristitia in the tenth.

An example and figure of opposition to knowe if the Count of Nouelarie were dead or not.



Being on a time at Fountenbleau was desired by a friend of mine to make a figure to knowe if the Count of Nouelairie were dead or not, which figure I made as ye see heere before, and because the first is a figure of 9, and the seauenth a figure of 7 and both agree in one Element, which is of the Water, I iudged that when the man which brought the newes came from the Campe, that the saide Countie was not deade, and because that the fourth & tenth be contraries and of great enmitie the one to the other, I iudged that he should die of this disease

disease: but because the figures of the Trine aspect which be the first and ninth, and those likewise of the Sextill be good, I iudged that without any doubt he should live a space after that he was hurt. But because I sawe other figures which declared vnto me of his death, and that they did agree with the tenth which is Carcer, which alwaies in this place signifieth death, as Aquisio in the eight, & Coniunctio so; the Judge, I iudged that he should die. Which thing I finde true, so; he died being hurt on the belly, as you my Lord of Thays doe know, and are witnesse of the iudgement which I gave: which was found as true as that iudgement which I made of the figure which ye commaunded me to make at Lyons of Marke Antony Cuzanne, finding by my figure that he was hurt on the necke and the head, whereof he dyed: all which happened after wards as I found it by my figure.

The generall rule of regards and aspectes is such, that the aspect of coniunction is first by two figures or thre agreeing in Element and Planet, or of one Planet onely, and of one Element onely, so that the figure be good. For if it be good, it is a good signe, and a good coniunction: as if Puella which is a good figure, be in the first house, second and third, or in the seconde, third, fourth and fifth, and so of others, as I have tolde you before in the Chapter of Companie, and of the Coniunction be thre figures which some call a Triplicitie.

The aspect Sextill is from the first to the third, or from the first to the eleventh, or from thre to thre as is before declared vnto you more ampler.

The quadrate Aspect is from foure to foure, the Trine from five to five, the Opposition from seuen to seuen. Where, when ye finde a good figure in any of these Aspectes, you shall iudge well and goodnesse, and if ye finde an ill Planet there ye shall iudge ill.

To know for what intent a figure found was made,
which is called the point of instru-
cion. Chap. 18.

This is a thing of no small difficultie and consequence,
how to tell for what purpose a Figure hath bene made,
for it may happen some times that person may finde a figure,
and knoweth not for what intent and end it hath bene made,
neither findeth any inscription in the same, whereby he may
know the cause. But this rule that I will hereafter shewe
you shall serue to that purpose, if ye doe well vnderstand and
practise the same: I will not here recite the opinion of all the
Doctours in this Arte, for that would be an infinite worke,
but I will shewe it vnto you as briefly as I can. The first
rule how to know the intent, is, to see when the first house
goeth into any of the other, and to iudge according vnto the
signification of the house wherethe goeth. An other rule is to
take all the vneuen points of all the twelue figures, and giue
one to the first, one to the second, one to the third and so con-
sequently vnto all the others, vntil y^e all the points be bestow-
ed, and then if the point remaine on the first house, it signi-
fieth thereby that the person hath desired to haue that figure
to be made vpon some of the demandes which be of the first
house: if it rest vpon the second, it signifieth that the question
or demand is of mouable goods, or other things contained
in the second house: and so shall you iudge of the other houses
where the point doth stay. And if it doe happen that the point
of the intent doe stay in the house of the thing demanded, or
in the first, ye must iudge according to the signification that
the Judge doth shewe vnto you: and when you will iudge
by the same Judge, you must also take the vneuen points of
the witnesses and the Judge, and bestowe them amongst
them: but that rule which is onely by the 12. houses, is the
better, more sure and certaine, as ye shall see by the example
following.

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★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★				
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★ ★				★ ★							
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Upon a day, a Gentleman desired me to give iudgement on
 a figure which he had found, and because that neither he nor
 I knew the cause why it was made, I tooke all the vneuen
 points of the twelue houses, and gaue them (as before I haue
 said) to each figure one, vnto the twelfth: and the vneuen
 points, being in number foure and twentic, and thereby ha-
 uing twice run ouer all the figures, I found the last point to
 fall vppon the 12. figure, so that I iudged that the figure had
 bene made vppon the imprisonment of some person. But if the
 point of the intent fall vpon the Judge, you shall iudge the fi-
 gure as the Judge is, be it good or badde. Yet there is an-
 other rule how to iudge the point of the intent which I will
 now tell you: take the first and seauenty figures, and out of
 them take another, and iudge them according as they be,
 from whence the figure was taken, as by example: if the first
 be Populus, and the seuenth be Aquisio, and of these two
 commeth another Aquisio, you shall iudge according to the
 signification of that Aquisio: and so shall you doe of the other
 figures which come of the first and seauenty.

Here

Heere follow the Rules.

* * * * * *	* * * * * *	* * * * * *	* * * * * *
the demaunde was so; & luer	the demaunde was so; money or voiage, or thing lost, or touching cost	of a thing he did loue, or of friend, or of a voyage hee would take	or murther, or a woman with childe, or of ma- riage, or of loz- ny
* * * * * *	* * * * * *	* * * * * *	* * * * * *
of a woman, death, or of mo- ney	of a red thing, or of blood	of marchandise, changing of lod- ging, or of an union.	of warres, or of things of malice
* * * * * *	* * * * * *	* * * * * *	* * * * * *
of feare, death, or of gaine	of changing from one place to another	of marriage or of an assemblie	of the losse of money, and of the way
* * * * * *	* * * * * *	* * * * * *	* * * * * *
of some person which is with some Lord	of a thing bought, lost, or stolen, of sick- nes & inuocati- on of spirites	of prisonment, sickenesse, or a thing hidden	or some suspi- tion

You must vnderstand that these rules, be not heere placed as necessarie vnto Geomancie, but onely put for pleasure, and to shew that Geomancie is a wittie Arte.

To know what another thinketh.

Chap. 19

Following the Rules here before placed, to knowe to what end a figure hath beene made, I haue thought it good by the way of pleasure and recreation to place other Rules, to knowe the thought of any person, not to the intent that any man giue any credit or trust to it more then to the rest of the Arte, which was for none other purpose inuented (as I haue many times protested and said) but for the pastime and pleasure of the wittie heads and inuentiue. If therefore yee would knowe the thought of any person, you must make a figure, and then iudge according to the figures which come thereof: and beholde the Rules like vnto them which goe before.

<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>it is of women money, or of beasts.</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>of something lost, strife, or debate, or of the way.</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>of sickness, im- prisonment, or of things lost.</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>of a great rob- berie, of com- pany, of pri- sonment, or of way</p>
<p>★ ★</p> <p>★ ★</p> <p>★</p> <p>★</p> <p>of feare, for- tune, or gaine by a woman</p>	<p>★</p> <p>★</p> <p>★ ★</p> <p>★ ★</p> <p>of changing, or lodging</p>	<p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>★ ★</p> <p>of the way, or of things sad and melancholy</p>	<p>★</p> <p>★</p> <p>★</p> <p>★</p> <p>of something that hee is in doubt of, or boiage, or of losse of money</p>

<p>* *</p> <p> *</p> <p> *</p> <p> *</p>	<p> *</p> <p> *</p> <p> *</p> <p> * *</p>	<p> * *</p> <p> *</p> <p> * *</p> <p> * *</p>	<p> * *</p> <p> * *</p> <p> * *</p> <p> * *</p>
of gaine to bee had by traffick or moving fro place to place. or of childbirth	of some tourney to be made, or of some losse.	of blood shed, or of a red thing, or of some fright	of a woman, money, or of loue.
<p> *</p> <p> * *</p> <p> * *</p> <p> * *</p>	<p> * *</p> <p> * *</p> <p> * *</p> <p> *</p>	<p> *</p> <p> *</p> <p> * *</p> <p> *</p>	<p> *</p> <p> * *</p> <p> *</p> <p> *</p>
of some good and merrie thing	of feare, or of the displeasure of friends	of women, or of money, or of cattaille.	of some body that hee loueth, or of the way, or of melacholy- nes by reason of sickness.

Of the way of points

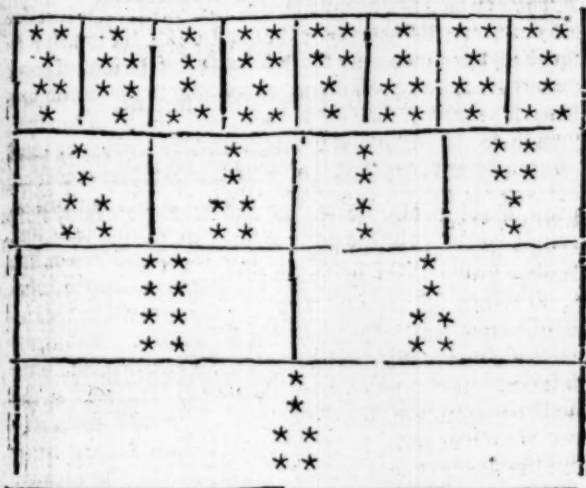
Chap. 20.

The Geomancers haue many rules to iudge their figures aright, and amongst others, that which they doe call the way of point, as a thing much necessarie and profitable in this Arte. After therefore that the figure is made with the witnesses and the iudge, you shal take the first point of that Judge be it euen or odde: and afterwards the points of the right witness, if it be like vnto the said iudge, if not, then take the points of the left Judge, if it be like vnto the Judge: But if the two witnesses haue not points aboue like to the said Judge, then is there no way of point in y^e figure: but if it happen that one of the witnesses be like to the Judge, and that in the vpper parte the pointes be euen or vneuen. as the said iudge is, ye shal take the 9. or 10. figure, whether of those two be like to the Judge.

And if

And if it be § 9. you shall also haue regard to the first & second. if the point on high be like vnto that of the Iudge, witnesse and ninth, you shall determine the question for the which figure hath bene made. By the first house, if the way of point goe into the second, ye shall iudge according to the second, and then if it be good ye shall iudge good, and if it be ill you shall iudge ill. But if the way of point goe into the tenth, you must haue respect vnto the third and fourth, to whether of them that is like in the points on high of the iudge and witnesse. And so shall you iudge all the figures, according vnto that which is like vnto the Iudge. And if the left witnes be like vnto the Iudge, you shall take the eleventh or twelfth, whether of them is like vnto the Iudge: and then if it be the eleventh, ye shall haue respect vnto the first and first, and according vnto that of the two shall be like on high in points vnto the iudge, witnes and eleventh house you shall iudge all the question propounded. And if it be good, ye shall iudge it to good, and if it be euill, ye shall iudge it to euill. If the twelfth haue like points on high vnto the witnesse and the iudges, ye shall haue respect vnto the seauenth and eight, and according to that which of them twaine shall be like, you shall iudge (as before is said) that is, to good if it be good, and vnto ill if it be ill. For ye must vnderstand that the way of point intendeth properly vnto one point, for when they be two it is not so perfite as when they be found in one: and beholde this example.

A figure and an example of the way of point.



A Friend of mine desired me to make a figure for to know whether that a servant of his had robbed him or not: and by chace I made him this figure which ye here se. And because that therein the first house is not very good, and because that in the house wherein the demands of servants be made which is the first, I found an ill figure called Cauda Draconis which doth signifie robbery, I iudged that the servant was a theefe. And because the seventh which is an ill figure signifies the same and because the second which signifieth the substance of the master doth goe into that which containeth the demands which be upon substance: I iudged that it was a signe that the Master had bene robbed by the servant before his said Master did knowe thereof, and had stolen much more then was missed. And because that the regard Trine and Sextile be figures of good, I say that the servant should be taken in doing the fact, which thing the fourth doth also signifie the same. And because
the

The first Booke

the way of point goeth into one of the figures of \odot , by that it is manifest that the said seruant shall be discouered by means of the goddes which he hath giuen vnto his kinsfolkes. This is the way to iudge a figure by the way of point.

How to knowe the parte of fortune.

The question being made, after that we haue inged by the houses, figures, angles, companies, aspectes, the way of point, and by all other sortes and manners befoze said, nothing resteth it to iudge by the parte of fortune, the which fashion of iudgement is very necessarie and profitable. The part of fortune is taken on this wise, by accompting the points of the 12. figures, which afterwards ye must diuide into twelue partes, and that which remaineth giue vnto the figures. As if there rest two ye must giue it vnto the second figure, if there do remaine foure to the fourth figure, if it be five to the first figure, if it be eight to the eight, if it be ten to the tenth figure, if it be twelue to the twelfth figure. As by example, if the figure be of 72. points, or 84. or 96. or 108. points. then the parte of fortune shall goe into the twelfth: But if the said points of figure made, being diuided by twelue, there doe remaine but two, as if there remaine seuentie and foure where there remaineth but two, then (as befoze we haue said) ye must giue that vnto the second house, and there shall be the parte of fortune. The which if the figure and house be good (for both the one and the other must be looked vpon) you shall iudge good, and if it be euill ye shall also iudge euill: and so likewise shall ye doe of all the other figures. But if the figure be good, and the house ill: or contrarie, the house good and the figure ill, you shall iudge the said parte of fortune to be meane. And to the end ye may the more easier knowe the place where the figure saileth, which is called the parte of fortune, ye shall marke it with this mark \odot , and there after ye shall iudge all the question for the which the said figure was made, as ye shall see by the example that followeth.

An example and figure made in the fauour of my
Lorde of Thays to knowe the parte
of Fortune.

★	★ ★	★	★ ★	★ ★	★ ★	★	★ ★
★	★	★ ★	★	★ ★	★ ★	★ ★	★
★ ★	★	★ ★	★ ★	★	★	★	★ ★
★	★	★ ★	★ ★	★	★ ★	★	★
the part ★	★	★	★ ★	★ ★	★	★	★
of foz ★	★	★	★ ★	★ ★	★	★	★
tunc ★	★	★ ★	★ ★	★ ★	★	★	★
☉ ★ ★	★ ★	★ ★	★	★	★ ★	★ ★	★
second ★ ★	★ ★	★	★	★	first	★	★
73 ★	★	★	★	★	24	★	★
16 ★	★	★	★	★	24	★	★
88 ★ ★	★ ★	★	★	★	24	★	★
★							
★ ★							
★ ★							
★							

Upon a day my Lord of Thays minding to buy a horse,
commanded me to make a figure to know if that the horse
that he should buy were good or bad: and I minding to pleasure
him, as vnder my Lord and master, made for him this present
figure and because that therein the first figure and his compa-
nion be good figures, and likewise the fourth and seauenth, and
the Angles for the better part were good, I iudged indifferent
well, but because the aspects were ill, and the opposition meane,
and that the way of point went into an ill figure, and also be-
cause the parte of fortune happened on an ill figure and house,
I iudged it to be ill. And because the twelfth house is the house
wherein be contained the questions and re-naundes which may
be put touching horses and other great beasts, and as touching
the members of the body, those which may bee put concerning
the soles and legges, and for because that in that place I founde

an ill figure called *Amissio*, I iudged that the horse had an euill foote and was worth nothing: and so it was sounde true in the Towne of Lyon. Many doe vse another manner to finde part of fortune, in taking all the points as well of the twelue houses as of the two witnesses, and the Judge, which they doe part by twelue (as is aforesaide) but because I haue founde no truth therein, I will speake no more thereof.

Of the Triplicitie of figures, and of their face.

Chap. 22.

BEcause that a figure cannot well be iudged if that besides all these things aforesaide, a partie vnderstand not the exaltation and the fall of the figures, as I haue already declared in my first Booke, in each Chapter where I haue treated thereof, and minde here in my third Booke to doe the like of the saide figures, and of their Triplicitie and face: the which because it cannot as well be done as that of the Planets, I will make no long discourse thereof, but this ye must onely vnderstand, that as often as you finde three figures all of one Element, and of one qualitie, that is called a Triplicitie, and three Planets haue dominion ouer them, one by the day and an other by the night, as ye may here see by example, where *Aquisitio* and *Letitia*, and that which cometh of them, which is *Puer*, do make one Triplicitie. Ouer the first whereof, ♀ gouerneth by day, and ♂ and vpon the other after ♂ is Lord by day, and ♀ by night and ouer the third ♀ by day, and ♂ by night.

*	*	*
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*		
*		
*	*	
*		

The triplicitie of the element, Triplicitie of fire masculine
of the Aire Orientall masculine. meridionall.

★ ★	★	★	★ ★	★ ★	★	★	★
★	★ ★	★	★	★	★ ★	★	★
★ ★	★ ★	★ ★	★	★ ★	★	★	★ ★
★	★ ★	★	★ ★	★ ★	★ ★	★ ★	★ ★

★	★	★	★ ★
★	★ ★	★	★ ★
★ ★	★	★	★
★	★	★ ★	★ ★

Triplicitie of Water, Feminine Septentrionall. Triplicitie of Earth, Feminine Occidentall.

★	★ ★	★ ★	★	★ ★	★ ★	★ ★	★
★	★ ★	★ ★	★	★ ★	★ ★	★	★ ★
★	★ ★	★	★	★	★ ★	★	★ ★
★	★ ★	★ ★	★	★	★	★	★

★	★	★	★
★	★ ★	★ ★	★
★	★ ★	★	★
★	★	★ ★	★ ★

There is an other manner of Triplicitie, which is more certaine then this which I haue spoken of, and that is, ye must deuide all the figures into foure partes as ye se here aboue, and of each part take three figures, all of one Element, and all of one qualitie, which three, make the Triplicitie that we speake of. Unto the which Triplicitie one Planet governeth by day, and another by night: as if Fortuna maior be found in the first house, Cauda draconis in the second, & Albus in the third: that is a triplicitie: vpon which I governeth by day, and I by night: and so of the other Planetes. And note, that to iudge a figure well, aboue all thinges you must haue a regarde vnto the triplicitie, for because it is veris necessarie for a iudgement. And that because if that the three parties of the figures be of the aire, you shall iudge according to the signification of the figures of the

Aire, which be in triplicitie. So that if there be parts of the figure be of one Element, and of one qualitie, you shall iudge the figure according to the condition of the triplicitie. And if the figure be halfe of one triplicitie, and halfe of another, you shall iudge according to that part which is the Stronger, and according to the nature and condition of the Elements and Planets, which shall be the Governours of that Triplicitie: and here is an example.

Figures of the Triplicitie of the Aire, ouer whom
☿ doth gouerne by day, and ♃ by night.

★ ★	★	★	★ ★
★	★ ★	★	★
★ ★	★ ★	★ ★	★
★	★ ★	★	★ ★

Figures of the triplicitie of the Fire, ouer whom ♀
doth gouerne by day, and ☿ by night.

★ ★	★	★	★
★	★ ★	★	★
★ ★	★	★	★ ★
★ ★	★ ★	★ ★	★ ★

Figures of the triplicitie of the Water, ouer whome
♁ doth gouerne by day, and ♀ by night.

★	★ ★	★ ★	★
★	★ ★	★ ★	★ ★
★	★ ★	★	★
★	★ ★	★ ★	★

Figures of the triplicitie of the Earth, ouer whome
♂ doth gouerne by day, and ♁ by night.

★ ★	★ ★	★ ★	★
★ ★	★ ★	★	★ ★
★	★ ★	★	★ ★
★	★	★	★

δ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★	ν	ς ★ ★ ★ ★ ★ ★ ★	η ★ ★ ★ ★ ★ ★ ★
Ω ★ ★ ★ ★ ★ ★ ★	Ω ★ ★ ★ ★ ★ ★		

To knowe the name of any person, that is to say, with what letter or syllable it doth beginne.

Chap. 24.

If ye would knowe the name of any person, or of a theet which hath stolen any thing, or of a towne in the which a person shall be fortunate, or in any marchandize, or of a man which doth writte letters, or of any other whose name ye would know: make that yee haue the figure of letters: of that which is in the first house, ye shall take the first syllable: likewise of the tenth: take also the second and third syllable of the letters of the figure which ye shall finde in the fourth house: and so shall ye finde the name which ye desire.

Another manner. Take the letters of the first, & se aueth figure, and as often as ye take the said letters, so often times mooue your figure, and then if ye finde it not, take the letters of the tenth.

Another way, yee must vnderstand that the first figure doth signifie the first letter of his name whome yee desire to knowe, the seauenth and tenth signifieth the Letter of the middle of the name, the fourth and fift, signifieth the letter of the ende.

Another way moze better. Take the four angles, the first figure of them signifieth the first letter of the name, the tenth, the second of the name, the seauenth the fourth of the name, the fourth figure the last of the name.

An

Another way more brieſe. The tenth figure ſignifieth the firſt ſyllable, the ſeauenth the ſecond, the fourth and fiſt ſignifieth the laſt ſyllable, as yee may ſee by the erample that followeth.

The firſt rule.

A	B	C	D	E	F	G	H
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
I	K	L	M	N	O	P	Q
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
R	S	T	V	X	Y		
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*

The ſecond Rule.

r	*	i	r	*	i	*	x	*	a	*	o	*	r	*	i	*
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
g	*	a	*	c	*	v	*	b	*	b	*	a	*	d	*	*
e	*	a	*	r	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
c	*	q	*	v	*	*	*	*	*	*	*	*	*	*	*	*

The third rule.

a	*	d	z	*	x	i	*	b	a	*	c	a	*	d	c	*	q	*	h	*	x	
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	
*	*	*	b	*	n	c	*	*	*	*	b	*	*	e	*	o	*	*	*	*	*	
b	*	*	e	c	*	i	x	*	z	d	*	o	e	*	f	f	*	r	r	e	*	a
c	*	k	a	*	e	t	*	i	h	*	r	m	*	o	i	*	d	*	h	r	x	x
d	*	i	*	a	*	r	*	*	*	*	*	*	n	*	a	t	s	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
e	*	v	c	*	i	z	m	*	s	n	*	z	p	*	p	*	v	p	a	i	*	*

The

The rule of the number of figures.

6 * * 16	6 * 16	6 * * 20	10 * 6	2 * 14	7 * * 1	4 * * 14								
8 * 31	* *	12 * *	*	* *	* *	7 * * 18								
12 * *	*	*	3 * *	1 * * 21	* *	*								
* 400	8 * *	60 * 500	5 * * 7	8 * * 100	12 * 54	10 * * 60								
7 * * 23	1 * 5	1 * 16	2 * *	1 * 14	4 * 10	2 * * 16								
*	5 * * 60	5 * 100	2 * *	5 * 24	6 * 24	3 * * 50								
14 * * 60	6 *	* *	14 *	12 *	8 * 40	8 * *								
91 * * 70	12 * 90	6 * 1500	4 *	23 * * 50	9 * 90	9 * * 69								
<table> <tr> <td>6 * * 41</td> <td>2 * 24</td> </tr> <tr> <td>15 * 216</td> <td>* *</td> </tr> <tr> <td>29 *</td> <td>* * 64</td> </tr> <tr> <td>9 * * 72</td> <td>10 * 9000</td> </tr> </table>							6 * * 41	2 * 24	15 * 216	* *	29 *	* * 64	9 * * 72	10 * 9000
6 * * 41	2 * 24													
15 * 216	* *													
29 *	* * 64													
9 * * 72	10 * 9000													

To knowe if a Figure be well made or not by the houres
of the Planets. Chap. 25.

Having made a figure , if you would knowe whether it bee well made or not , you must looke to the 4 Angles , and if in any of them ye finde a figure of that planet which did governe in that houre that that figure was made , then the figure is well made , and may be iudged , but otherwise the figure is not well made , neither may you iudge it , but breake it , and make another . And you must note that if ye be desired to make a figure , and at that very time haue not conuenient time to doe it , you must keepe in your remembrance the houre that you were requested to haue made it , and then make it at conuenient time according to the Arte of this Science , and the rules which wee haue propounded in the first booke . And being thus made , if you finde a figure in any of the Angles which is of the Planet that governed in the same houre that the question was demanded , then the figure is well made , and if ye finde it not so , you must make another . And this is the way how to iudge whether that a figure be well made or not : but to knowe the houre , you must take the first houre of the day , and giue it to the Planet of the same day : and thus from houre to houre , from Planet to Planet ,

net you shall finde your Planet and his houre. And note that the first houre, as touching this Arte and Science, is from the betie point of the day.

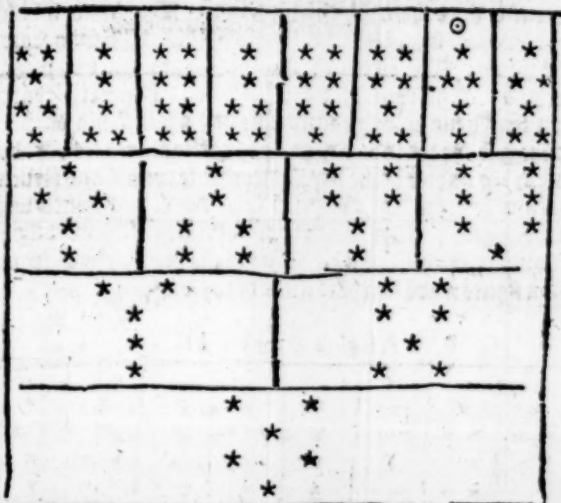
A ready Table shewing what Planet raignes euerie houre of the seauen daies, in the weeke, accounting for the first houre of the day, the first houre after mid-night.

Daies of the weeke.	Houres of the day.											
	1	2	3	4	5	6	7	8	9	10	11	12
	H	H	H	H	H	H	H	H	H	H	H	H
Sunday	☉	☿	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
Munday	☿	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉
Tuesday	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
Wednesday	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉
Thursday	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
Friday	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉
Satterday	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
	Houres of the night.											
	1	2	3	4	5	6	7	8	9	10	11	12
	H	H	H	H	H	H	H	H	H	H	H	H
	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉
	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉
	♂	☉	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂
	♀	♂	♂	♂	☉	♀	♀	♂	♂	♂	☉	☉

Of the planets or seauen daies of the week, with the figures vnto them attributed.

<p style="text-align: center;">♄</p> <p>★ ★ ★ ★ ★</p> <p>★ ★ ★ ★ ★</p> <p>★ ★ ★ ★ ★</p> <p>★ ★ ★ ★ ★</p>	<p style="text-align: center;">♃</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p>
<p style="text-align: center;">♂</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p>	<p style="text-align: center;">☉</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p>
<p style="text-align: center;">♀</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p>	<p style="text-align: center;">♂</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p> <p>★ ★ ★ ★</p>
<p style="text-align: center;">♁</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p> <p>★ ★ ★</p>	

A figure of the day.



I haue thought good here to place this figure going last be-
fore, to shew you the fashion how to proceede to make a figure
for any demaund or question that may be propounded, and to
knowe what fortune shall happen that day for him for whom
the question was demaunded, by this example: also to under-
stand and knowe how to iudge aright, The first figure is
Amisio, & because she is associated with Puella which is a good
figure, it signifieth neither good nor bad to the querant for this
day, but that the querant shall be somewhat angrie. The third
which is Albus is good to make a short voyage, and signifies
of the letters that bring good newes: it is also good for all the de-
maundes which may be made vpon friends and kinsfolkes.
The fourth which is Tristitia signifieth of the end of the day that
not be very ioyfull. The fift which is Fortuna Minor sig-
nifieth loue without great pleasure. The sixt which is Po-
pulus signifieth staying of the message. The seauenth which is
Cauda draconis signifieth to haue his purpose with women

which loue him. The eight which is Aquisitio is good for all
demaunderes. The ninth which is Tristitia signifieth to haue
no recourse vnto them which be learned. The tenth which is
Fortuna Maior signifieth to obtain something by Kings, Lords,
and Princes. The eleuenth signifieth displeasure by meanes
of a friend. The twelfth which is Puella signifieth that the
person shall haue no displeasure this day against his enemies.
And because the tenth is a good figure, it signifieth myrrh about
noone or the middle of the day: and because the fift and eleuenth
be both of one sort, he shall dine with one of his freinds which
shall be angrie. The fourth because it is an ill figure it signifi-
eth some anger about night. This is the manner how to ex-
amine a figure made for the fortune of the day.

A figure of the week.

[illegible]

¶ When as the figure heere before is for an example to make a figure to know the fortune of the day in any question propounded, so shall this be for example of those Questions propounded

pounded to knowe what shall happen that weeke, And because that in the first house ye haue Puella, it signifieth that the weeke shall haue a good beginning: the second which is Fortuna minor signifieth that there will be but small profit. the 3. which is Cauda draconis sheweth that one of the kinfolkes of the querant is discontented: the fourth which is Carcer which goeth into the eight end eleventh, signifies discontentment or death of friends, the fift is Via and signifieth that letters will be brought shortly with good newes, the sixt which is Coniunctio sheweth good & loyall seruants: the seauenth which is Amissio signifieth anger with women, or else to haue ioy by them: the eight which is Carcer, sheweth of the death of a friend, or else something of spirit: the ninth which is Caput draconis signifieth an hope to receiue money, and yet not receiue it: the tenth which is also Caput draconis, dooth signifie to haue good cheere of the king: the eleventh which is Carcer signifieth as before: the twelue signifieth good time to buy horses, and that enemies shall become friends. But you must vnderstand that by the vnderstanding of this figure, that the first signifieth the first houre, and so of al the others vnto the twelfth: the first and second together doe signifie the first day of the weeke, the third and fourth the second day, and so of all the others in proceeding from two vnto two.

Fig 3

A

The third Booke

A figure of the moneth for my Lord
of Tays.

★	★ ★	★	★ ★	★	★	★ ★	★ ★
★ ★	★ ★	★ ★	★ ★	★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★	★ ★	★ ★	★ ★	★ ★
★	★ ★	★	★	★	★ ★	★ ★	★

★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★ ★
★	★	★	★

★	★	★	★
★	★	★	★
★	★	★	★
★	★	★	★

★	★	★	★
★	★	★	★
★	★	★	★
★	★	★	★

The first figure which is a figure of ioy called Aquisitio signifieth the beginning of the moneth to be good: and because the is accompanied with Populus which is the figure of the Element of the Water, it signifieth that the way shall be verie soyle: Letitia which is the third, signifieth peace and concord amongst friends and kinsfolkes: the fourth is Puer, and a figure of δ , it signifieth a mediocritie in all affaires and busines: the fift which is Fortuna Maior signifieth to take pleasure in apparell, to eate and drinke, and to haue acquaintance o' women: the sixt which is Carcer, and goeth into the eight and twelfth houses, signifieth the death of some of his seruants, or to bee held prisoner, or else some of his horses to dye. And because the seuenth which is Populus is in the second, and is accompanied with Carcer it signifieth that he shall obtaine a Lady saye bodied, beautifull, and excellent in some obscure place: the eight which

which is Carcer signifieth that he shall doe his businesse with great wit and policy. And becauſe the ninth is like unto the firſt, thereby is ſignified that he ſhall haue money this moneth, and that the wages and enterpriſes which hee ſhall make ſhall turne to his great honour and commoditie. And becauſe he goeth into the tenth, it ſignifieth thereby to haue the fauour and grace of a Prince or a King: the eleventh which is Amiffio ſignifieth that he is not beloued of thoſe whome he taketh to be his friends. The twelfth which is Carcer ſignifieth as befoze is ſpoken of. Whereouer ye muſt note that in this figure the foure mothers ſignifie the firſt weeke, the foure daughters the ſecond weeke. The ninth and tenth the third weeke, the eleventh and twelfth the laſt weeke.

A figure for the year 1538. for the lord Limoges.

m	☾	♊	♋	☉ ☽	♈	♉	♊
★	★ ★	★	★	★ ★	★ ★	★ ★	★ ★
★	★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★ ★	★	★ ★	★	★
✕		☿		♊		♋	
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This present figure sheweth that my Lorde of Lyncester shall be fortunate in this yeare by reason of Aries in the first house, a figure of 4 D. And because the saide figure is good and passeth into the seauenth, it doth signifie that the said Lorde shall come to a point with his enemies, or else obtaine his sute by lawe: the second, because it is a good figure, in signifieth that he shall lay by more money in store then he hath done other yeares before, and shall gaine much: the thirde, because it doth agree with the left Witnesse, it doth signifie that he shall take an heauinesse for some of his kinsfolkes: the fourth being an ill figure, signifieth that he shall be angry about some Duties, landes, woods; and other like thinges: and because the saide fourth goeth into the tenth which is the house of the King, it doth signifie that this anger commeth because the King would take his inheritance or some other thing from him: y^e fifth is an ill figure, and signifieth that he is angry against one of his kinsfolkes: as touching the seauenth, I haue tolde her signification: the eight signifieth y^e he shall not be in any danger of death this yeare, the ninth signifieth that he shall be discontented with a man learned, or a man of the Church: the tenth signifieth that Seruants shall be indifferent good this yeare: the eleuenth, he shall be displeased by reason of one of his friends: the twelfth signifieth that horses shall be diseased this yeare, and especially in their legges and feete. The Witnesse and Judge, because they be good figures, they signifie a good end, and the first doth signifie as much, because that it is in good Companye.

Howe to place the Signes aboue the Figures, to knowe vnto which of them they be attributed.

Chap. 26.

Following the application of the Signes which haue bene heretofore in this present Booke placed in this figure last going

The first which is Fortuna maior, is a good figure, and signifyeth good for the patient, and that he shall have none other harme. The second which is Carcer, in this place signifyeth rather harme then good. The third which is Aquilitio, signifyeth a good issue for the patient. The fourth which is Populus, saith that the sickness shall be long: this figure is also doubtful. The fifth which is Robur, signifyeth that whatsoeuer the patient taketh, it standeth against the heart. The sixth which is Albus, doth shew that all the diseases cometh of melancholly and of humors from about the heart, which is the greatest disease that he hath. The seventh which is Lancia, and a figure of the Element of the Aire, accompanied with Cauda draconis, which is a figure of the Element of the Fire, and in the house where he contained the demands which may be made vpon death, signifie this disease to be mortall. The eighth which is Amissio, signifyeth that Riches shall haue no profits by him. The ninth which is Aquilitio, with the third which is like vnto him, giueth hope of life, and that he shall not dye. The eleuenth which is Coniunctio, signifyeth that the disease is dangerous, that his friends haue lost all their hope of life in him. The twelfth which is also Coniunctio signifyeth that his enemies doe looke rather for his death then for his life: or that he is in perill to loose his wits. On this wise must yee iudge a figure made for a sicke person, and to place ouer euery figure the sign of heauen, whereunto the figure is attributed. But in this behalfe ye must note, that whensoever the first figure is good, and goe thence into the tenth house, the sicke person shall amend, which thing I haue many times approued.

The qualities and properties of all the figures.

Chap. 27

Ordertly following, I haue set for you, all the qualities and properties of the 16. figures, to the end that whosoever would (by way of recreation) learne this science, that hee bee ignorant of nothing which concerneth the perfect knowledge hereof,

hereof, So that if yee doe vnderstand these Tables, you may also vnderstand the first, second and thurd booke of this worke. And note that all the figures which haue more pointes on high then below, by entring in and good, sauing Tristitia. And those which haue more points below then on hie, by going out and euill, sauing Lætitia. And those which haue as many above as beneath be meane, sauing Carcer, and these be their significati-
ons, qualities and natures.

Good Figures for the yeare

★ ★	★ ★	★	★ ★	★ ★	★ ★	★
★ ★	★	★ ★	★ ★	★	★ ★	★ ★
★	★ ★	★ ★	★ ★	★	★	★ ★
★	★	★ ★	★	★	★ ★	★

Figures signifying the moneth

★	★	★	★ ★	★ ★	★
★ ★	★	★	★	★ ★	★
★	★ ★	★ ★	★ ★	★ ★	★
★	★	★ ★	★ ★	★ ★	★

Figures signifying weekes, houres, and daies

★	★	★ ★
★	★ ★	★ ★
★	★	★
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Good figures signifying loyaltie

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Euill figures signifying euill.

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Figures signifying warre.

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Figures of peace.

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★	★ ★	★	★ ★	★	★	★	★
★	★	★	★ ★	★	★	★	★

Figures of Nobilitie.

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Figures of ignobilitie.

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Figures of gains.

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Figures of losse.

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Figures of life

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Figures of adeth according as the eight agreeeth.

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Figures of liberalitie.

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Figures of couetousnesse and auarice.

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★ ★	★ ★	★	★
★	★	★ ★	★

Of Justice | Prudence | Force | Temperance

★	★ ★	★	★ ★
★	★	★ ★	★
★	★ ★	★ ★	★
★	★	★ ★	★

Good figures to buy cattell.

losse to buy cattell

★	★ ★	★ ★	★ ★	★
★ ★	★ ★	★	★ ★	★ ★
★	★ ★	★	★ ★	★ ★
★	★ ★	★	★	★

Amendment of sicknesse

Death

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All figures for sicknesse, and good for bloody-flir

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Amendment of sicknesse, but the sicknesse will be long.

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Good for loue of woman

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All for womens loue, for they will not loue againe

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Good figures for dread and feare

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Ill for feare.

⎵	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	⎵
	★	★	★ ★		★ ★	★ ★	
	★	★ ★	★ ★	★	★	★	
	★ ★	★	★ ★	★	★	★ ★	

Good for voyage and quicke

⎵	★ ★	★ ★	★ ★	★	★	⎵
	★	★	★ ★	★	★ ★	
	★ ★	★	★	★ ★	★ ★	
	★	★	★	★ ★	★ ★	

Wise for voyage, but profitable.

⎵			★		⎵
			★ ★		
			★		
			★		

Good by Land.

⎵	★	★	⎵
	★	★ ★	
	★	★ ★	
	★	★	

ill for the way.

robbing by the way.

⎵	★ ★	★ ★	★ ★	★ ★	★ ★	⎵
	★ ★	★	★ ★	★ ★	★	
	★	★	★ ★	★ ★	★	
	★ ★	★ ★	★ ★	★	★ ★	

good for honour and dignitie.

⎵	★ ★	★ ★	★	★	★ ★	★ ★	⎵
	★	★ ★	★	★ ★	★	★ ★	
	★ ★	★	★ ★	★ ★	★	★	
	★	★	★ ★	★ ★	★ ★	★ ★	

ill fo2 honour

1	*	*	*	*	*	fo2 fruitfulness of 7 yeare, the fi-
{	*	*	*	*	*	gures entering into 7 elements
	*	*	*	*	*	of water & earth be good. & those
	*	*	*	*	*	which be of fire and ayre be ill.
	*	*	*	*	*	

Good to haue libertie, and to come out of prison.

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ill to come out of prison.

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meane to come out of prison.

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good fo2 the body.

better then the other

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euill fo2 the body

meane fo2 the body.

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good fo2 a woman with childe.

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				★	
meane for childe birth					
★ ★		★ ★		★	
★ ★		★ ★		★	
★ ★		★		★	
★		★		★ ★	
good for marriage. best of all					
★ ★		★		★ ★	
★ ★		★ ★		★ ★	
★		★		★ ★	
★		★		★	
★		★		★ ★	
ill in marriage and half without profit. meane					
★		★		★ ★	
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good to reconer a thing stolne.					
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ill for a thing stolne.					
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meane for a thing stolne					
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good figures to take shipping

★ ★	★	★ ★	★
★	★ ★	★ ★	★
★ ★	★ ★	★	★ ★
★	★ ★	★	★ ★

ill shipping, for he shall be drowned

★	★ ★	★ ★	★ ★	★ ★
★	★	★ ★	★ ★	★ ★
★ ★	★	★ ★	★	★ ★
★ ★	★ ★	★ ★	★ ★	★

meane

★
★
★
★

good figures for changing from one countrie to another.

★ ★	★	★	★ ★
★ ★	★	★ ★	★
★	★	★ ★	★
★	★ ★	★ ★	★

euill.

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★ ★	★ ★	★	★ ★	★	★ ★	★	★	★

meane

★ ★	★ ★	★ ★	★
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★	★ ★	★	★ ★
★ ★	★	★ ★	★

good figures in the suspicion of warre.

★	★ ★	★ ★	
★ ★	★	★	
★ ★	★ ★	★	
★	★ ★	★ ★	

euill.

★ ★	★	★ ★
★	★	★ ★
★ ★	★ ★	★ ★
★	★ ★	★ ★

good figures for victorie in combat.

★ ★	★ ★	★ ★
★ ★	★ ★	★
★	★	★
★	★ ★	★

euill.

★ ★	★
★ ★	★ ★
★ ★	★ ★
★	★

meane.

★ ★
★
★
★ ★

signifying raine, but not to last long.

★ ★	★ ★	★	★ ★	★ ★
★ ★	★ ★	★	★ ★	★
★	★ ★	★	★	★
★	★	★ ★	★	★ ★

good fortune in the end by an ill beginning.

★ ★	★ ★	★ ★	★ ★	★
★	★	★	★ ★	★ ★
★ ★	★	★	★	★
★	★	★ ★	★	★

ill for good fortune.

★ ★	★	★ ★	★
★	★	★ ★	★ ★
★ ★	★	★ ★	★ ★
★ ★	★ ★	★	★

To knowe the natiuitie of a person, or of what nature and complexion hee is or shall be, you must first forme a figure, in the which if the first and fift be both of one Planet, by that is signified that the person shall be of the complexion and state that the sayd planet signifieth, as by example, if that a figure of δ be in the first and fift houses, the partie shall be a man learned or a Doctinener: and so it is of all the other planets. You must furthermore marke into which house the first house passeth, for if that house be good it doth signifie good, and if it be ill it signifieth ill. Thirdly, you must looke what company the first hath: if that a figure of δ and another of \odot be in companie, it is signified thereby, that the person shall be a man of warre, by the which he shall get honour and reputation. If that a figure of δ be in the companie of Populus, or of Via, or of Albus, it signifieth that he shall be a theefe and a Pirote on the Sea. If a figure of δ be in the first and second house, it signifieth that he shall be a labourer of the earth, or of some occupation or Arte of smal estimation. If in the second you finde Career, it signifieth that he shall be a Gaylo or porter of a prison. If δ be with Puella he shall be an armourer: if it be a figure of γ he shall be sage, wise, honourable with all the worlde: if it be Amisio he shall be a tapster, a ruffian, a spie, or an interpreter betwene men: if it be Caput draconis he shall be rich and fortunate in all his enterprises: if it be Cauda draconis he shall be a solitary man, louing woods, & abstaining from company, and thus iudge of all the other figures according vnto the condition and nature of all the planets and signe, signifying each of the saide figures, vnto whose estate the person shall apply himselfe during his life: If that Albus be in company of an ill figure, it doth signifie that the man shall be a weaner: if he be founde with Fortuna maior or Career he shall be a tapster or spinner of cloth of golde: if he be in company of Puella and of Leticia he shall be a capper or hatter, and he shall neuer finde againe that thinge that he loseth, and likewise iudge of al the other figures according to their qualities and natures. And after that you knowe the thing that the person is giuen vnto, then telleth it to knowe the disposition, and death, of life of that person, and

all other things according as the houses doe signifie: if there-
fore a figure of fire points be found in the first house, it signi-
feth that a man shall live fire houres, fire dayes, fire moneths,
fire yeares, or 72. which are either houres, dayes, moneths,
or yeares: according as the figures be good or bad, and accord-
ing to those which signifie houres, daies, moneths,
and yeres. If the figure be 5. points, you shall iudge that hee
shall live five houres, five dayes, five moneths, or five yeares;
or (in proceeding by twelue) thre scoze yeares, and like wise of
other figures according to the number of the points which they
haue. Whereto you must note that you must likewise haue re-
spect vnto the Companies, the Angles, the Aspects, the way of
point, the parte of fortune, the signification of the figures which
be ouer the figures, with the consentment of *Witnesses*, and
the Judge: all which thinges well viewed and considered, you
shall iudge according to the first figure and others, which if it
be good, it is therby signified that hee shall live long, and if the
figures be ill, he shall live a third parte or lesser: if they be
meane, he shall live halfe the time which I haue spoken of here
before. But not that I doe intend or would that any person
should giue credite vnto all this, but only that folkes of plea-
sure might take recreation and pastime thereby.

• An Alphabet to knowe which of the two that fight
or goe to lawe one against another
shall haue the victory.

A	B	C	D	E	F	G	H
I	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	I	10	23	12	8	13	27
R	S	T	V	X	Y	Z	
13	9	8	2	6	3	4	

For to vnderstand and practise this Alphabet aright, you
must first knowe the proper names of them which would fight
or

or goe to lawe the one against the other, and write the same names in Latine in the nominatiue case singular, obseruing the true *Orthographie*. And according to the Alphabet, ioine vnto eche letter of the saide names the number vnto him appertaining, following the pourtraiture here befoze written, & summe the saide numbers together, that is to say, eache man by himselfe, and when ye haue put them all together diuide them by 9. and that which remaineth on the one parte and on the other, the diuision being made, you shal note it as you finde it. After this beholde the Rules which followe, whereby you shal knowe what shall happen to the one and to the other. And if it fortune that in diuiding the whole by 9. there remaine nothing, you must take the last number of 9. so that it must then serue in this purpose, as ye shall heereafter knowe moze at large by experience. But I doe giue you to vnderstand, that if in this Rule there be any thing which at any time be not found to be true, that the rest of this science of Geomancie is not alwaies so thorow out: as if it chance (which hath not once in a thousand, times) that two persons which doe goe fight together, or doe sue in the lawe the one against the other, should be of one stature of body, one age, and one very name, then shal you iudge according to the true arte of this Science. Then looke to knowe their very names, and take dilligent respect that they be not corrupted, so that this Rule will doe you much seruice, to knowe the loue whereunto you do aspire and pretend. And to the end that you may the better vnderstand this Rule, put the case that Peter and Paul should fight the one against the other: if ye doe then examine that which we haue saide, you shal knowe the thing that shall most times happen: yet must you knowe that God is the gouernor & distributer of all things, and can change and alter them at his pleasure: but we speake according vnto the influence and course of the Starres, whereof this science is compounded. And heere is the practise:

And

P 13	67	makes 7 times 9.	P 13	37	makes 4 times 9.
E 22			A 1		
T 8			V 2		
R 13			L 10		
V 2			V 2		
S 9			S 9		
summe 67.			summe 37		

And so by this example is shewed vnto you the names characts, numbers and summes of them, with their deuisions, by 9. So that they being diuided and summed, there resteth 4. to Peeter, & 1. to Paule: than looke to the twelfth place, where you shall finde these signes R, and O, & against 4. and shall by these meanes knowe what shall happen in such affaires, be it so; fighting or proceſſe: in like manner may you iudge of others.

Y | 30
1. to 1

In combate he that is of the lesser stature shall vanquish the other: some say the Younger shall vanquish the Elder but I obserue not that rule: the greater shall be hurt on the head, and the lesser shall haue the choice of weapon, and overcome the other. In matter of lawe the lesser shall likewise winne, but not without great contradictions, defending and p[ro]ouing on both sides, and the one in daunger to hurt the other. But in the end this strife shall be appeased, and the sute shall not be verie long, for that O being in his exaltation, shall be the cause, that not only the lesser shall haue the victorie, but shall haue also short expedition and dispatch.

W | 90
2. to 2

The greater shall haue the choice of weapon, and shall haue the victorie with long weapon, the lesser shall be hurt in the face, and on the arme, As touching the lawe, the bigger shall obtaine his sute without any great debate, and this sute same or shall come because of women, whose Attorneys thinke to prolong the matter as long as they may: but in the end the greater shall obtaine the same.

The lesser shall haue the choice of weapon, and overcome with short weapons, and the greater shall be hurt on the stomack. As touching sute in lawe, the lesser (being a man diligent and of a vigilant esprit) shall haue the upper hande, and the sute thereof shall not be long, and by the reason which hee hath, he shall haue his things deliuered at his owne hearts desire. And he which holdeth the sute shall be a partiall man, fine subtill and craftie, which in the end shall doe him seruice. II | 82
3. to 3.

The greater shall haue the choice of weapons, and shall haue the victory with long weapon: for sute the greater shall win, although that it will be long first, which thing in this behalfe sheweth, and his aduersarie will wo:ke treason against him, minding nothing else but fashoold & circumuention, by reason of the vnstabilitie and incontinenzie of D, and of the moueable signe. True it is, that in the end he shall not winne withall his treason and subtiltie. This sute is about the succession of the father, or of the mother. S | 4 D
4. to 4.

The lesser of stature shall chuse the weapon and overcome with short weapon, and the greater shall be hurt on the side, & on the head, and die thereof. In the lawe the lesser shall obtaine and shall haue very much aide and succour because of Q and of the house of O which sheweth vnto him many friends, which will by their traiaile so vse the matter, that their sute shall be short. Q | 8 O
5. to 5.

The higher of stature shall vanquish: but the lesser shall haue the choyce of weapon, and be hurt on the handes, and at the heart, and die thereof. For the lawe, the greater shall win, and the sute shall be for readie monie, or marchandize: but the sute shall be some thing long. M | 82
6. to 6.

The lesser shall vanquish with short weapon, whereof he shall haue the choise: and the greater shall be hurt on the stomack, armes and head. In sute the lesser shall also winne, and the sute is for gownes or money of some woman: and it shall be very long, and it shall be by Saturnious, melancholy and vicious men. E | 8 F
7. to 7.

The greater shall overcome with long weapon: and the lesser shall haue the choise of weapon, and be hurt in the belly. M | 82
8. to 8.

side and knee. The greater shall also winne in lawe: and there is like to be murder, or at the least blowes given with more losse to him that shall winne the sute, then it is worth.

7/40

9 to 9.

The lesser shall haue the choice of weapon, and overcome with short weapons: and the greater shall be hurt on the knee, and on the side. And in sute the lesser shall winne without force or debate, and the parties shall become to be friendes, and the sute is (because of 4) for heritages or womans apparell found. The lesser shall be content to take part rather then goe to lawe.

8/80

I. to 2.

The 1. shall haue the choyce of weapon, and overcome. I. with short weapons, and he shall be hurt in the head, and dye thereof. In sute 1. shall winne and haue more fauour in his demand then he looked for, and this sute is for gownes, garments or womens moneye, and this sute shall be meetly long. But true it is that at the middle of the sute there shall be some craftie used, but notwithstanding in the end it shall not preuaile.

II/38

I. to 3.

1. shall chuse the weapon which shall be long, and shall banquish, and 3. shall be hurt on the arme, and on the stomacke. In the lawe 1. shall winne, and the sute shall be depts, and the aduersarie shall be angry, vntoward, vnciuill, without reason, and craftie, by meanes whereof he shall by all meanes he can, attempt to prolong the sute, but in the end he shall not gaine thereby.

III/20

I. to 4.

4. shall haue the choice of weapon, and overcome with long weapon, and 1. shall be hurt at the heart. In the law 4. shall winne though he haue no great right thereunto, but shall beguile his kindred by craft and canillations, against whom he shall bring his sute aboute some succession or inheritance, and yet he shall not be long in sute.

IV/08

I. to 5.

1. shall chuse the weapon, which shall be short, and overcome 5. which shall be hurt on the head and on the arme. In sute 1. shall winne, but not without great ill will and quarrell, and the sute is for some gift, or for some thing gotten of Lords or Gentlemen.

6. Shall haue the choise of weapon, which shall be long, & shall hurt 1. in the belly and on the head, and shall also cause him to be imprisoned. In sute 6 shall winne, and the sute is for money, for merchandice or bargaines, and it shall be long, yet shall 6. be well satisfied of the principall charges, and afterward they shall remaine friends in the end. nr | 5 8
I. to 6.

1. Shall winne with short weapon, and 7. shall be hurt on the side, although he had the choice of weapon. In sute 1. shall win, and the sute is for marriage goods, or at the least about women, and because that the mallice of 1. shall be mired in this debate, the sute shall belong, and there shall be underminings and cauations of the aduocates, Doctors and Notaries, and all manner of such babblements shall be done in the fauour of the contrarye partie, and to none other end but to make him to loose his right, with lesse dishonour and profit vnto them. 2 | 8 6
I. to 7.

8. Shall haue the choise of long weapon, and shall overcome 1. which shall be hurt on the side and in the genitories. In the late 8. shall winne by good reason, and the sute is for vnumerable goods. But this sute will not be without quarrelling and fighting, because of 8, yet by the goodnesse of 5, by meanes of good friendes, there shall be a peace. The sute shall not last long. nr | 8 8
I. to 8.

1. shall haue the choice of weapon, and overcome 9. and hurt him on the side. In sute 1. shall winne but not without long debate, and afterward shall be friends, and 1. is a person well made of body, and hath a merry and fayre countenance. The sute is about some preheminance, and it shall be short. 7 | 0 4 8
I. to 9.

3. shall overcome with short weapon, and 2 shall be hurt on the arme, although he had the choice of weapon. In the late 3. shall gaue with short time, and the sute is amongst kinfolkes about some heritages, and shall be a fauourer of men of the Church. II | 3 8
2. to 3.

2. shall haue the choice of weapon, and hurt 4. on the smocke, and on the arme, and banquish him. In sute 2. shall winne with the subtiltie that he shall vse to this Doctor and Aduocate, as well by money as by theaftning, and 4, shall be poore and fearfull. 5 | 4 8
2. to 4.

III | 5 ♀
2. 0 5.

5. shall haue choise of weapon, which shall bee short, and overcome 2. who shall be hurt in the flankes and the stomack. In sute 5. shall winne, and the sute is about women, or for womens clothes, and by the slouthfulnesse of 5 the sute shall be long, and there shall be much fraude and deceit vsed against 5. which in the end shall winne with great pleasure and contentment.

III | 5 ♀
2. 10 6.

2. shall chuse long weapons and overcome 6. who shall be hurt in in the bodie, and on his shoulders In the latoe 2. shall winne without any doubt, and in small time, and afterwarde vnitie shall be made betweene them and good accoyd, and this sute is about marchandize or money lent.

II | 5 ♂
2. to 7.

7. shall overcome with short weapon and hurt 2. on the arme and side, although 2. shall haue the choyce of weapon, yet shall he be overcome. In sute 7. shall gaue by delayses, yet shall 2. keepe companie with martiall men or with little men hauing their eyes sette in their heads, and a small beard ready to doe a mischief, wherefore 7. shall content himselfe onely to haue the upper hand.

III | 5 ♂
2. 10 8.

2. shall haue the choyce of weapon and overcome 8. and hurt him on the stones and bottome of his belly. In the latwe 2. shall winne in processe of time, being aided by men of small stature, counterfeit, and as it were monstrous, yet 8. shall haue good right, but the subtiltie of 2. is of such force that 8. shall loose, and this sute is for vnmoueable goods, as houses, possessions and inheritances.

III | 5 ○
2. 10 9.

9. shall haue the choise of weapon which shall be short, and overcome and hurt 2. at the heart. In sute 9. shall winne, and the sute shall be about gifts or goods of the dead, which although 9. haue no good right vnto them, yet he shall quickly obtaine them.

V | 5 ♂
3. 10 4.

4. shall haue the choise of short weapon, and overcome 3. and hurt him in the head and arme. In sute 4. shall winne, and it shall be about his fathers goods, whereof his kinsfolkes will do what they can to beguile him, but yet the sute shall not belong

II | 5 ♂
3. 10 5.

3. shall haue the choise of short weapon, and overcome and hurt 5. on the side and on the shoulder. In sute 3. shall winne, and

and there will be great debate and controuersies before it be ended, with daunger of murther or hurtes on the one side or the other, yet 2 in his house shall so worke, that after the sute is ended, their malice shall cease, and they shall be as good friends as they were before the sute beganne.

6. shall chuse long weapon, and overcome, and hurt 3. in the belly. In the lawe 6. shall winne, but there shall be much subtilty vsed on both sides, and the sute is for marchandize or money lent, and it shall be long with a good issue so 6.

3. shall overcome with short weapon, 7 shall be hurt in the legge and on the arme, although he haue the choyse of weapon. In sute 3. shall winne, but not by any good right that he hath but by subtiltie and craft, and they be people Saturniours and Percurious which shall obtaine him the victorie, and the sute shall be long.

8. shall overcome with long weapon, and 3. shall be hurt on the bodie and entrales, and haue the choyse of weapon and yet loose. In sute 8. shall winne as reason is, and the sute shall be about apparell, or dowrie, or things belonging vnto women, but before the sute be ended there will be some blowes dealt in the fieldes: but in the ende they shall agree and become friends.

3. shall chuse short weapons, and overcome 9. and hurt him in the head, whereof he shall die. In the lawe 3. shall winne by force of the reasons that he shall bring out and alleage by the aide and fauour of some Lordes, and not without great strife and losse, and it is an hazard of murther, yet shall 3. be the vanquisher in short time.

5. shall haue the choyse of short weapon, and overcome 4. which shall be hurt in the heact and dye thereof. In sute 5. shall winne, which shall be a good and an honest man, the sute shall be about goods giuen vnto them by the Prince for their good seruice, shall be the cause that there shall be an agreement more by friendship then be latwe.

4 shall chuse long weapons, and overcome 6. and hurt him in the bodie. In the lawe 4. shall winne, although it will bee long first, each of the parties shall thinke he hath good right, but

4. hath the better: the sute is for money laide in banks, or for merchandice.

35 | 5 ♂
4. 10 7

7 Shall overcome 4. with short weapon. and hurt him on the knee, and on the face, although y he had the choice of weapon. In sute 7. shall winne, although all his goods shall bee ceazed vpon by order of Law; yet shall there a Iudice or some martiall man canse him to be restozed againe by fauour.

7 | 4 ○
4. 10 8

4 Shall choose short weapon, and overcome 8. and hurt him on the side. In the law 4. shall winne, but there shall be a thousand crafts found to deceiue him, but in the end they shall agree and shall obtaine the sute: this sute is for some succession or inheritance.

II | 2 ♂
4. 10 9

9 Shall haue the choice of short weapons, and overcome 4. and hurt him on the brest and arme. In sute nine shall win by subtiltie and craft and shall haue against him mercuriall people, and for his counsaile vitious Advocates and protectors, so that in the end 4. shall winne.

9 | 0 ♂
5. 10 6

6 Shall overcome with long weapon, and 5. shall be hurt on the head and face, although he had the election of the weapon. In the Law 6 shall winne with good reason and cause: the sute is for money lent, but it shall be quickly paide.

V | 0 ○
5. 10 7

5 Shall euercome with short weapō, and seauen shall be hurt in the flanks and on the heart whereof hee shall die, notwithstanding that he had the choice of weapon. In sute 5. shall win by meanes of some great mens Letters, the sute shall be quickly ended to the profit of the 5. and it is for the succession of the father or of the mother.

7 | 4 ○
5. 10 8

8. Shall overcome with long weapon, 5 shall haue the choice of the weapon, and yet bee hurt on the sides and on the handes. In sute of lawe 8. shall winne without the craft or subtiltie of any one, because he hath good right thereunto, on such wise, that his processe without any aide of fraud or deceipt, shall come shortly to a good issue: the sute shall be about garments of kinfolkes, and with consens, but in the end they shall be friends.

II | 2 ♂
5. 10 9

5 shall haue the choice of weapon, and yet be overcome, and nine shall hurt him on the shoulder. In the Law 5. shall winne, but not without great difficultie, and long time: 9. shall bee of small

small body, & of a complexion mercurial, & searcheth all meanes to assault 5. and to take him at aduantage by reason wherof he ought to trust to his guards, although he shal winne the procelle with good iustice right and equitie.

7. shall haue the choice of weapon, and ouercome and hurt $\vee | \odot \delta$ 6. on the head and visage. In the law 7 shall winne not with 6. $10 \ 7$. out great quarrels, and losse of men on both sides, but in the end they shall be friends: this sute is for marchandize.

8 shall haue the choice of weapon, and yet be hurt on the head, $\pi | \gamma \ 2$ and ouercome by 6. For the Law 6 shall winne without anye $6 \ 10 \ 8$ difficultie, and both parties be of good conscience, so that each of them shall thinke to haue a right, and by their goodnesse after the sute is ended, they shall remaine friends.

6 shall haue the choise of weapon, and yet bee ouercome with short weapon, and be hurt on the arme and on the legges. $\pi | \gamma \ 8$ In lawe 9 shal, winne after long tyme, and not without great $6 \ 10 \ 9$ cosse and expences on both sides, and this sute is for debtes or debtors.

8 shall chuse long weapon, with the which hee shall ouercome and hurt 7. on the heart and brest. In sute 8. shall quickly win $\gamma | \odot \ 2$ as well by fauour as by his reasons, alleaged and brought out: $7 \ 10 \ 8$ the sute is for garments or moueables, lest by the death of some of their kinsfolkes.

7 shall banquish with short weapon and hurt 9 in the face, $\vee | \odot \ 8$ and backe, although that he had the choice of weapon. In the $7 \ 10 \ 9$ lawe 7 shall winne, but not without great quarrells, debates and fighting, but shortly after, they shall be friends, the sute is for something lent, the aduersarie is a martiall man, and yet in them there shall be an end not altogether to the minde of 9.

8 shall haue the choise of weapon, and yet be ouercome and hurt in the body by 9. In the law 9 shall winne with good $\pi | \gamma \ 2$ tyme, and he shall haue to doe with honest folkes, which bee no $8 \ 10 \ 9$ subtil dealers, the sute shall be for vnmoueable goods, and shal not long last vnended.

A rule abridged to knowe inconitently which of the two persons which shall fight or goe to law the one against the other, shall be conquerour, according to this Alphabet and rule going before.

the numbers.	2	4	6	8	are conquerours of	1	the conqueror is of	3	5	7	8
	3	5	7	9		2		1	4	6	8
	1	4	6	8		3		2	5	7	9
	2	5	7	9		4		1	3	6	8
	1	3	6	8		5		2	4	7	9
	2	4	7	9		6		1	3	5	8
	1	3	5	8		7		2	4	6	9
	2	4	6	9		8		1	3	5	7
	1	3	5	7		9		2	4	6	8

Here followeth the wheele of fortune approued and confirmed by science and reason of Pythagoras the most excellent philosopher, by the which ye may knowe all things that you can demaunde.

The demaundes which may be made and propounded.

- 1 Whether ye shall enter into the fauour of a Lord.
- 2 Whether your Paister shall at any time be Pope, Cardinal, or great Prelate of the Church or Lord.
- 3 If ye shall haue the fauour of the Prince according vnto your desire.
- 4 If the Prince shall take the towne besieged.
- 5 Which of the two Princes which make warre the one against the other shall haue the victorie.
- 6 Whether there shall be any great facts of Armes done in the campe or not.
- 7 If there shall be peace betwene the two Princes.

8 If a Captaine shall be in great fauour with the Lord hee serueth.

9 If a Captaine be valiant or not.

10 If a horse shall winne the race.

11 If a prisoner shall come out of prison

12 If a sicke person shall amend.

13 If the sicknes shall be long or short.

14 If the sute in lawe shall be iudged to your profit.

15 If ye shall haue your harts desire or not.

16 If you shall haue a childe by your wife or lemmen.

17 If a woman with childe shall haue a sonne or a daughter.

18 If a Childe shall bee fortunate or vnfortunate in this worlde.

19 If a thing stolen will be recovered againe.

20 If it shall be a plentifull yeare.

21 If it be good to take a voyage in hand.

22 If it be good to occupie merchandise.

23 If it be good to take a wife.

24 If a friendshippe shall take good effect.

25 If a man shall be fortunate in his house,

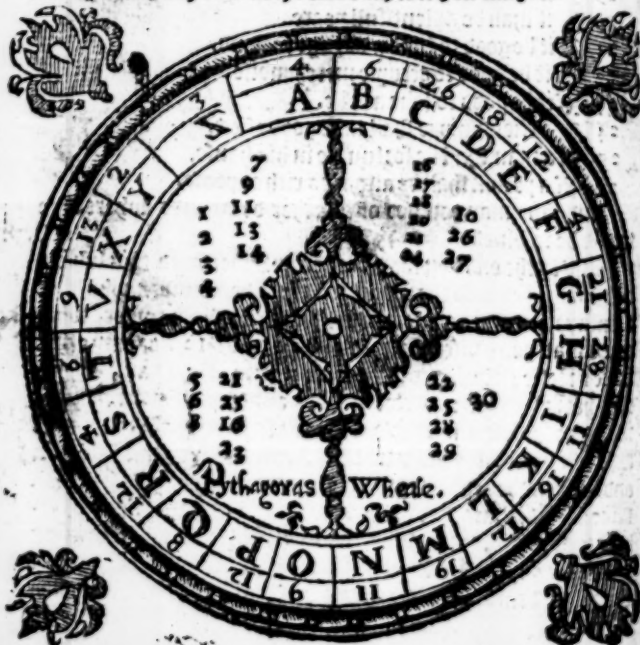
26 If a person shall be alwayes rich or poore.

And thus may you doe of all other demaunds whereof ye would be resolued.

And to the end you may the better vnderstand this wheele of Pithagoras, and the resolution of the demaundes which ye would propounde, you must first of all choose a number, what you list at your discretion, as 10. 15. or 12. or any other more or lesse, this done take the number of the day, as you shall heereafter finde, all set in order, and then take the number which ye finde in the wheele vpon the first letter of your name: as by example, if your name be Anthony, you must take A, and the number which is ouer him; all which thinges you shall finde al put in an order in the wheele, and gather al those numbers into one summe, which ye shall deuide by 30. reseruing the rest: as by example, if all your totall number doe amount vnto 134. deuide that by 30. and there will fourteene remaine,

which number ye must search in the wheele, and if you finde it in the vpper halfe, your matter shall speed well, and if it be in the nether halfe, it shall be euill: and thus may you knowe all that ye desire to knowe.

And if ye would knowe whether ye shal enioy your loue or not, take the number of the first letter of your name, the number of the Planet, and of the day of the weeke: and these numbers ye shall put together, and then deuide them by 30. as ye did be fore, and take your remainder, and seeke in the wheele and you shal finde it, and then if it be in the vpper halfe you shal haue your request, and if it be in the nether parte, it is contrary. And thus may you doe of all other things which you would knowe: you must consider that the numbers in the wheele passe not 30. as ye shall finde them beginning with 1. 2. 3. and 4. consequently to 30. as in the same wheele you may see.



The Arte of Geomancie.

Aquisitio. * * *	1 Happie successe.	4 good hap.	7 reasonable good.	10 good in all.
* * *	2 Vertie prosperous.	5 good successe.	8 good, but the sicke shall dye.	11 good in all
* * *	3 fauour and riches.	6 good if the fist	9 good in all.	12 faime and losse
Amillio, * * *	1 ill in all faue psoners.	4 ill in all	7 as the last house	10 ill but fauour to ladies.
* * *	2 good for loue onely.	5 ill but in reyne.	8 sholy ill.	11 ill faue in loue.
* * *	3 ill end but in quarels.	6 ill but in venerie.	9 ill in all.	12 ill in all.
Fortuna Maior. * * *	1 good faue in secretie.	4 good in all but melan- choly.	7 good in all	10 exceeding good to pynes.
* * *	2 good but in sad things.	5 good in all.	8 good	11 good
* * *	3 good in all.	6 good, for batres onely crepted.	9 good	12 good in all.
Fort. Minor. * * *	1 speede in vict. and loue	4 fast, euill but for peare.	7 ill faue in warre and venerie.	10 good faue for peare.
* * *	2 good	5 good in all.	8 Indifferent good.	11 good, but special loue.
* * *	3 good but some cholier.	6 meane in all.	9 good, cholier.	12 good faue in all.
Lectia. * * *	1 good but in warre	4 meanelly good.	7 indifferent	10 good rather in war then peare.
* * *	2 fickle	5 Excellent good.	8 good	11 good in all
* * *	3 ill.	6 good, but for batres.	9 vertie good.	12 vertie good in all
Tristitia * * *	1 ill but for hid treasure and fortifications.	4 ill in all.	7 ill but in secretie.	10 ill faue for to for
* * *	2 ill but to forfige.	5 vertie ill	8 euill	11 ill in all
* * *	3 ill in all.	6 ill faue for batres.	9 ill faue in agacke.	12 vertie ill.
puella. * * *	1 good but in warre.	4 but indifferent.	7 good faue for warre.	10 good and peace
* * *	2 vertie good	5 regarding aspeas.	8 good	11 good and loue to ladies.
* * *	3 good	6 good but special for lecherie.	9 good for gusfiche, else meane.	12 good in all
puer. * * *	1 indifferent, best in war.	4 ill faue in warre and loue.	7 ill faue for warre	10 ill in loue good, meane.
* * *	2 good but with trouble.	5 meanelly good	8 ill faue for loue.	11 meane, good faue
* * *	3 good hap.	6 meane.	9 ill faue for warre.	12 vertie good in all
puer. detep- tue. * * *	1 breake the figure when it is beere.	4 ill but in fire-woykes.	7 ill but for warre and fire woyses.	10 indubitate, loue a fire woyses.
* * *	2 ill for all.	5 ill faue to foue.	8 ill	11 faue to let blood.
* * *	3 ill but for let blood.	6 ill faue to let blood.	9 vertie ill.	12 ill in all
Albus. * * *	1 good for marriage. ppetuall peace.	4 good but in warre.	7 good faue for warre,	10 excellent good in
* * *	2 good in all	5 good	8 good.	11 vertie good
* * *	3 very good.	6 good in all.	9 a messenger bynges let ters.	12 metuallous good
Comunctio. * * *	1 good with good, and ill with ill.	4 good faue for health con-there ght.	7 meane	10 for loue good, for ill.
* * *	2 commonly good	5 meane, y.	8 ill	11 good in all.
* * *	3 good hap.	6 good for whores onely.	9 meanelly good.	12 meanelly good
* * *	1 good in all	4 good faue in warre.	7 ill faue for peace.	10 good in all
* * *	2 good	5 vertie good.	8 good	11 good for the churc
* * *	3 vertie good	6 good for whores onely.	9 vertie good.	12 vertie good
Cap. Dra. vira. * * *	1 breake the figure.	4 ill faue in fire-woykes.	7 ill, warre and fire.	10 ill faue for firewoy
* * *	2 vertie ill.	5 vertie ill.	8 no good.	11 ill faue for fauours.
* * *	3 ill in all.	6 ill faue for whores.		

Conunctio. * * ♀ R * * in * *	1 good with good, and ill with ill. 2 commonly good 3 good hap. 1 good in all 2 good 3 berie good 1 breake the figure. 2 berie ill. 3 ill in all. 1 ill but so: to: life 2 good in blacke, else ill. 3 ill. 1 ill kut to: p:ison. 2 indifferent: 3 berie good in all. 1 good for: marriage. 2 meanelly good. 3 rather good then bad.	4 good saue for: healty con: the ght. 5 meane. y. 6 good for: whores onely. 4 good saue in warre. 5 berie good. 6 good for: whores onely. 4 ill saue in fire: wo:ks. 5 berie ill. 6 ill saue for: whores. 4 good only for: melancholye. 5 receiue a letter within 3. daies. ill 6 ill 4 good in an saue ioue. 5 voyages good. 6 ill 4 good in all but loue, 5 good in most things. 6 good.	7 meane 8 ill 9 meanelly good. 7 ill saue for: peace. 8 good 9 berie good. 7 ill, warre and fire. 8 no good. 9 ill in a'll. 7 euill. 8 berie ill. 9 ill in a'll. 7 ill but for: voyages. 8 euill. 9 indifferent. 7 in warre good, else meane 8 indifferent. 9 looke for: letters.	10 for: loue good. for: sicke ill. 11 good in all. 12 meanelly good 10 good in all 11 good for: the church 12 berie good 10 ill saue for: fire: wo:ks 11 ill saue for: fauours. 12 berie ill 10 ill saue for: hid treasure 11 much traualle 12 meane 10 good. 11 berie good 12 excellent good 10 meanelly good 11 good in all. 12 very ill
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Tol

Take the
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if 1. 02 4. re
3f 2. 02 7. th
manner is k
any person is
ther and mo
12. then if
77.8 \approx 9

Th

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

To know what planet hath dominion in the
natiuitie of any person.

Take the numbers of euery letter of the proper names in latin, of y^e partie (you desire to knowe) of his or her Father or Mother, by the Alphabet aboue saide: adding all the saide numbers into one total summe, then deuide the same by 9. and what 4. remaine, it sheweth the Planet \odot to haue dominion. 1. or 7. the α . If 3. 4. If 5. 6. If 6. 7. 8. 9. 8. In like manner is knowne, vnder which of the twelue Celestiall signes person is borne: summe together the persons name, his father and mother (as aforesaide) and deuide the summe totall by 12. then if 1 remaines, it signifies, α 2 = 3 γ 4 7. 5 6 8. 8 = 9 μ 10 π . 11 χ . 12 ι .

Thus endeth the third booke of Geomancie
translated by Francis Sperry.

The

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